

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., July 19, 1923

NEW SERIES
VOLUME XXV. No. 29

BAPTIST RECORD

GIVE ONE DAY DURING REVIVAL MEETING TO THE BAPTIST RECORD. If put into every home, the price is \$1.50 to each subscriber.

Number of new subscriptions for last four weeks.....345



DR. W. F. POWELL, SPEAKER AT SOUTH MISSISSIPPI BAPTIST ASSEMBLY

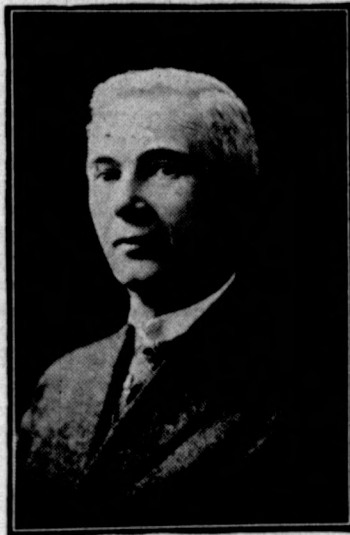
Dr. Powell is pastor of the First Baptist church, Nashville, Tenn., and is one of the best known and most popular pastors in the South.

We were glad to have Pastor S. G. Pope of Belzoni pay the office a short visit last week. He was on his way to Osyka to assist the pastor there in a 10 days meeting. He is then to hold a meeting at Lucien.

The Richey revival in Tulsa was considered the greatest meetng ever held in the West with an average attendance of 12,000 daily.

Atlanta, Georgia, has been selected as the place for their next revival. The Auditorium Armory, the largest building in the city, has been secured where the Raymond T. Richey evangelistic party will open a four weeks campaign beginning July 16th.

The Baptist of Chicago quotes an editorial from the Detroit Free Press with reference to the Northern Baptist Convention's action authorizing Chicago University to elect a non-Baptist as president, thus: "When a university is looking for eminent and learned specialists, it must take them whether they are Christian, Turk or heathen. . . . Religion and scholarship come in separate packages." In the language of Mr. Mann in the street, that is progressing some.



DR. AGAR

New York efficiency and stewardship expert, popular speaker at Assembly. Dr. Agar is employed by the Northern Baptist Convention as stewardship expert.

Can the poor tithe? Only the poor should tithe, all others should give more.

Manners make the man. Do not allow yourself to form an uncouth habit. Appearances and conduct count very much in this day. The world looks over every man with a very keen eye.

The Western Christian Advocate says that the Indian chief whose picture is on the buffalo nickel was recently converted and joined the Methodist church. He belongs to the Blackfeet tribe and his name is Two-Gun Whitecalf. Wish that woman on the dollar would get converted and come to church.

Dr. J. P. Wall, a distinguished Jackson surgeon, has recently disposed of his proprietary interest in the Jackson Sanatorium, where he has for the last several years done his practice, and is now one of the physicians and surgeons at the Baptist Hospital, Jackson, where he will be pleased to serve his old patients and also new ones. He spent two years in the practice of his profession in France. He is one of the best in the state. He wishes it known that he will operate free of cost to the patient or those who are really not able to pay.

W. W. Husband, Commissioner of Immigration, in a recent report states that the recent immigration restrictions are having their desired effect in reducing the number of persons coming to the United States from Southern and Eastern Europe and in increasing the number from the British Isles, Germany, Holland and the Scandinavian countries. This means that the new citizens of the United States are of the same stock as the original settlers of the country. The countries last mentioned are now sending their full quotas to the United States, something that has not happened for several years.—Dearborn Independent.

SPECIAL NOTICE

The South Mississippi Assembly begins July 22, 1923. Guests are expected Saturday, July 21, and are asked to bring their sheets, pillow cases and towels. Those not wishing to bring them will be furnished these articles for the consideration of one dollar.



MR. I. E. REYNOLDS, FORT WORTH, TEXAS

Mr. Reynolds will have charge of the song services at the South Mississippi Baptist Assembly. Congregational and choir music will be taught each day during the week.

The Baptist Message of Louisiana has on a campaign for 5,000 new subscribers under the direction of the organized Bible classes.

Atlanta, Ga., July 10th.—Evangelist Raymond T. Richey and party closed a seven weeks campaign at Tulsa, Oklahoma, June 10th, with 11,141 converts.

We are requested to announce that Brother Entzminger and Brother Charlie Butler will not be associated in evangelistic work as heretofore, and that Charlie Butler will be glad to assist pastors in holding their own meetings this summer and fall. His address is 1004 Haley Bldg., Atlanta, Ga., and home address, 113 North Walnut, St., Springfield, Ill.

After a year's furlough spent in Mississippi Missionaries J. H. Rowe and wife have returned to their work in Japan. Mrs. Rowe is a Mississippian and Brother Rowe a Virginian. They have greatly increased the interest of our people in their work, and our esteem for them personally. We pray God's richest blessing on them and the dear people for whom they labor. They will be often in our minds.

THE BAPTIST BIBLE UNION

By T. T. Shields

The Baptist Bible Union is what its name implies—a union of Baptists who believe the Bible to be the Word of God. The reason for its existence also is implied in its name. There are people who are called Baptists who do not believe the Bible to be the Word of God. The Baptist Bible Union is a fellowship of Baptists who are relationists as opposed to rationalists, who are Unitarians as opposed to Unitarians, who are evolutionists as opposed to evolutionists, who are spiritualists as opposed both to remedialists and to those who believe only in the moral influence of the atonement, who are regenerationists as opposed to reformationists—in a word, it is a fellowship of believers in supernaturalism, as opposed to naturalism, in religion.

This Union is made up of those who believe that the Modernism which denies the supernatural is an enemy of the Christian religion. We believe that it has nothing in common with Christianity. We, therefore, propose to make no effort to agree with it. We refuse to compromise with it. We regard it as a foe which is to be fought wherever it appears. The Baptist Bible Union exists to defend "the faith once for all delivered to the saints", and believes this can be done only by taking the offensive and by declaring war on Modernism everywhere. We propose, however, to exercise the utmost care to distinguish between friends and foes. We have entered in a great war in which many regiments, and, indeed, many armies wearing different uniforms, and answering to different names, will be engaged. The Baptist Bible Union will regard as who, on the authority of the Bible as the inspired and infallible Word of God, recognize Christ as the Saviour of men, the Son of God, the King of kings and Lord of lords, as its allies. We have a profound conviction that the great majority of Baptists are true to the faith. We have observed Modernism like a plague invade many of our schools and lay many of our educational leaders low; with the result that many of our educational institutions have become centres of infection which threaten to corrupt the life of the whole denominational body. The Union will endeavour to put in operation some sort of quarantine regulations which will warn students away from these plague spots, and will as far as possible have the effect of isolating professional carriers. Modernism endeavours to establish itself in official positions, and to secure control of all organs of denominational expression; and making a loud noise itself, it endeavours to give the impression that it is the voice of the majority. By this means it seeks to frighten to silence all who disagree with its assumptions.

The Baptist Bible Union will make its appeal to the people themselves, to the rank and file of our Baptist Church members all over this Continent, and will aim to afford the people a means of expression. We are convinced that when the people speak the modernist grip upon the official life of the Denomination will be broken, and Modernism, so far as Baptists are concerned, will be utterly routed.

The Union will endeavour also to give the people the fullest information respecting the ravages of Modernism in all departments of our denominational life,—in schools, and churches, and mission fields, at home and abroad. The Union will not speak on these matters without accurate knowledge, and will so order its utterances that when it speaks it will be heard. At the same time, the Union will endeavour to obtain such information as will enable it to reassure all Baptist churches and individuals respecting all educational institutions and missionary organizations which are worthy of the support of those who desire that the money they give shall be used only for the propagation of the truth of the Gospel. The Union will give no aid or comfort to the enemy at any time. We believe it to be as

wrong to give money where it may be used for the propagation of error as it would be by voice or pen to propagate error ourselves. Therefore, by resolution at the Kansas City meeting, the Bible Union decided to encourage its members absolutely to refuse longer to contribute money to any educational institution or missionary organization which refuses to avow its allegiance to the fundamentals of the faith.

The Union's Confession of Faith is designed to furnish a basis of fellowship. Two cannot walk together unless they be agreed. Baptists have before adopted confessions of faith. It is a matter of history that in the experience of the Christian church, from time to time, error has threatened the church's integrity, and confessions of faith have been drawn as a means of uniting those who held a common faith, against the common foe. It is in this spirit, and for this purpose, the Confession of Faith of the Baptist Bible Union has been prepared and will be promulgated. It is not a club or a whip of cords. It is not an instrument for the use of an organized ecclesiastical power, which may be used for the coercion of dissentients. It is merely a scriptural basis of understanding upon which believers in the supernaturalism of the Bible can voluntarily associate themselves for the purpose of co-operation in the work of preaching the everlasting Gospel. Refusing ourselves to be coerced, we have no intention of attempting the coercion of others. But the members of the Baptist Bible Union do claim, and are determined to exercise, that soul liberty for which Baptists have always contended. They are, therefore, resolved to close their ranks, to lift their standard, and steadfastly to stand and aggressively to contend for "the faith once for all delivered to the saints".

Above all else, however, the Baptist Bible Union will represent a spiritual interpretation of the Bible. While believing in all the great essentials of the Christian faith set out in our Confession, we believe that this dispensation of grace as well as the special exigencies of the time, demand a particular emphasis upon the power of the Holy Ghost in the life of the believer, and in the ministry of the Christian church. We are convinced that He Who inspired the Scriptures of the Old and New Testaments is alone able to demonstrate their Divine origin and power. While believing that the Holy Spirit makes use of human instruments, we are persuaded that nothing can be done by men to further the interests of the truth of the Gospel apart from the power of the Spirit of God. We have read in the Word itself of periods of spiritual declension in the history of God's people in days gone by, and we have observed that, without exception, relief has come and a renewal of faith in God has resulted from the going forth of God to the battle. We believe that He will again have pity for His holy Name. We have heard him saying: "I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." It was by His own outstretched arm He delivered His people from the thralldom of Egypt; by the exercise of His own power He nourished them through their wilderness experience; and by His own might He brought them into the land of promise. We remember that anciently He spoke through a dumb beast to rebuke a prophet, that by the ox goad of a Shamgar, by the jaw-bone of an ass in the hands of Samson, by a sling and stone in the hands of a David, He wrought for His people great victories. We remember, too, that in the most difficult period of the Church's history, when its foundations were laid by an apostolic ministry, it was not by great wealth, by political power or prestige, nor yet by the weight of human learning, that the fact of the resurrection was proved, and the Divine authority of the Gospel established, but by the Holy

Ghost sent down from Heaven. We believe the Church in all ages has been mighty in preaching only as it has been constant in prayer. We believe that in the last analysis the Holy Ghost Himself is the only effective Apologist for the Gospel of the grace of God. The Baptist Bible Union, therefore, will seek to enlist all the Baptist ministers and Baptist churches on the North American Continent who will subscribe to our Confession of Faith in a great ministry of prayer. We shall not be careless of instrumentalities. We intend to use every legitimate means for the exposure of error and of unscriptural practices of all sorts; and also to employ voice and pen in preaching and teaching the great fundamentals of the faith. But coincident with all this, we propose to rest our case with God and to appeal to the churches to pray unceasingly that God will arise that His enemies may be scattered by a great religious revival.

We believe, furthermore, that the soul cannot be nourished by contention. It is necessary to do battle for the truth, and we are resolved, therefore, to put our utmost energy into this holy war. But an army on the march needs food as urgently as munitions. The Baptist Bible Union, therefore, will endeavour to give special attention to the commissariat department, and will devote itself to an endeavour to stir up all Baptist preachers and churches to the exercise of a ministry whose chief characteristic shall be preaching and teaching the Word of God in demonstration of the Spirit and of power.

Thus, the programme of the Baptist Bible Union, in a word, is to endeavour to unite in one great fellowship all Baptists who believe the Bible to be the Word of God (and we deny that those who do not so believe have any right to be called Baptists), that together by the power of the Holy Ghost and in answer to our importunate prayer we may call men back to a belief in the Bible as God's Word, and in Jesus Christ as God's Son and man's only Saviour.

In closing this article I desire to emphasize the fact, that the Baptist Bible Union is not a divisive movement. On the contrary, it is a Union which proposes the only possible basis of union and of co-operative action for true Baptists, namely, an acceptance of the Bible as the inspired and authoritative Word of God. For when Baptists abandon belief in the Bible as God's Word, they have surrendered the last logical reason for their separate existence. It proposes, therefore, to exert its influence toward the purging out from our denominational life, in every convention represented by its membership, those elements which, being contrary to the principles upon which the denomination is founded, must inevitably effect its disintegration.

By the time this article is printed, copies of the revised Confession of Faith, as adopted at the Kansas City Meeting of the Baptist Bible Union, will be available, and will be mailed to all who will send their names and addresses to the Secretary, 130 Gerrard St. E., Toronto, Canada. As yet, we have no income, and are depending on the co-operation of Bible Baptists throughout North America to supply the funds for the carrying on of our work. We shall be grateful if those who have sufficient information of this movement to feel assured that they are in full sympathy with it will, when sending their applications for copies of the Confession of Faith, send with it some contribution to defray the expense of printing. But if any feel disinclined to do this, and yet desire a copy of the Confession of Faith for their own information, it will be mailed on receipt of five cents in stamps.

We invite every Baptist minister, every Baptist church member, and every Baptist church in North America to examine our Confession of Faith, and if they find it an expression of their soul's conviction of the truth of the Gospel immediately to give their support to this movement by coming into fellowship with us. We desire to have every Baptist minister who is in agreement with us to enroll as a member of the Union, so that we may have him on our mailing list.

ORGANIZING TO ORGANIZE

By L. R. Scarborough

The Conservation Commission after wide conference recommended to the Southern Baptist Convention an intensive, aggressive, South-wide stewardship campaign and planned to put all our churches on the budget for local and denominational purposes. The Convention unanimously and heartily approved the plan. In order to carry out this will of the Convention the Commission sought to set up an organization. Thus far they have made splendid progress in this organization. Dr. O. E. Bryan was elected Budget Director. He has accepted and set up his office in the Sunday School Board building at Nashville. The Commission regarded him as the best man for the place in all the South. He greatly aided in budgeting nearly 75 per cent of the churches of Kentucky, and as Enlistment Secretary of the Home Board he has rendered valuable service throughout the South. He knows how to do it. He has the confidence of the brotherhood. He is one of God's best men. The South is to be congratulated upon having such a nobleman at the head of this most important work.

Another thing the Commission has done is to call a meeting of the stewardship secretaries from the states of the South. The state boards were asked to secure a man to lead in this stewardship and budget campaign in their states. Nearly all the states have secured such man, and we have just closed a great and important meeting in Nashville of these secretaries.

Two things faced the Commission and these stewardship secretaries. One was to produce a stewardship literature, which we are doing. The other was to set up an organization for effective publicity on stewardship and organize for the budget. The stewardship secretaries and the other leaders of this movement came to a unanimous decision as to the organization. It is a very simple one, but it reaches from the state boards through the associational boards, out to the churches. Dr. Bryan will set out from time to time this plan of organization. The meeting just held in Nashville was one of great importance, of splendid unanimity, and high tides of enthusiasm.

Somewhat Of The Plan

The following is a brief outline of the proposed plan:

1. The distribution of literature—tracts, books, newspaper articles on the Bible doctrine of stewardship, and plans and methods on the budget.
2. Large publicity through the assemblies, encampments, and other meetings of our denominational field workers, evangelistic meetings, etc. It has asked the leaders in every section to see that all these meetings of our people during the summer have clear and wide publicity on this stewardship and budget campaign.
3. The associational organization will be asked to give one of their best hours to the discussion of stewardship and the budget.
4. The preachers of associational and conventional sermons are asked to preach on the subject of stewardship at these general gatherings and the pastors are asked to make much of stewardship in their regular preaching—the effort being to put this great matter in an intensive way on the conscience of our people. At the associational meetings this summer and fall an effort will be made to set up an associational organization for the budget of all the churches this fall.

Advantages

Briefly stated the following are some of the advantages accruing to Christ's cause from this meaningful movement:

1. It will systematize, strengthen, and greatly increase the support of the local church causes—pastor's salary, assistants to pastors, etc. In thousands of cases our pastors are under-paid. The budget provides a more systematic and adequate support of all the local interests of the churches.
2. It will greatly help the denominational en-

terprises as represented in the 75 Million Campaign and in future campaigns. It will stabilize the denominational support. It will greatly relieve the stress and strain and nerves of our denominational forces in spasmodic, semi-annual round-ups. There will probably never come a time when we will not have to have once or twice a year an intensive inspirational campaign, but if all our churches were on the budget, giving systematically, regularly and proportionately, the necessity for such campaigns would be greatly lessened. The successful accomplishment of the budget will save thousands of dollars in interest to all of our causes. The budget also satisfies the scripture. Paul clearly in his discussions in First and Second Corinthians, on the question of financing the Kingdom of God, sets out and justifies the present plan of budget in our churches. It is also a great means of education and enlistment to our people. It will greatly aid this campaign and give a successful basis for future campaigns.

Some Important Considerations

In this effort to put our churches on the doctrinal basis of Bible stewardship and to systematize their finances, there are some important things to be kept in mind.

1. The meeting of the secretaries of stewardship unanimously agreed that the budget should be a double budget, that is, one taking care of the local as well as the denominational enterprises.
2. The budget must be based on an every-member canvass. Every member of every church in the South should be enlisted in the support of the local and denominational causes. None should be left out.
3. Two records should be kept by the churches, separate and distinct—one for local support and the other for denominational enterprises. These two funds should never be allowed to cross the lines of demarkation.
4. Reports should be made monthly from the churches to the state secretaries and from the state secretaries to the institutions sharing in the funds. All church treasurers and state treasurers should observe conscientiously and carefully and proportionately this rule.
5. It must be remembered that this plan of finances is not automatic. It will not take care of itself. It is not a piece of perpetual motion machinery. It will run down like other machinery unless it is constantly attended to. Somebody must work it if it works, but if worked it will do the job in a great fashion.

It Can Be Done

We can teach our people the Bible doctrine of stewardship and tithing. It is certainly a great Bible teaching. We can if we will, make our people as orthodox on this doctrine as on the doctrine of baptism, but we will have to preach it and teach it and work it and pray it and sing it and plan it and push it and keep on at it. It cannot be done in a week nor in a year, but it can be done. It can be done in every church in the South—county, town, city, but it will take co-operation from all our forces. Our pastors must lead if we win. Our Sunday School, W. M. U., B. Y. P. U. forces must join in. Our laymen must do their part. Our papers, our schools, our teachers, all our boards must co-operate if we win. This is an effort to put Gospel trusteeship, stewardship, debtorship in the consciences and pockets of our people and to organize the finances of the Kingdom of God. We can do it. Will we do it?

Representing the Conservation Commission, with all my soul I urge all our forces to move together aggressively, with a solid front, towards the accomplishment of this great task. Let's do not do it mechanically. Let's do it as a part of the will of God spiritually, do it evangelistically, keeping our souls hot all the time after the lost and seek the world will of Christ and His eternal glory. It ought to be done. It can be done. By the help of God and each other, let's see that it is done.

UNION MEETINGS—SPIRITUAL —FORNICATION

It appears that some of our Baptist preachers are deeply exercised and alarmed over the disposition of the Baptist forces of Mississippi in uniting with the forces of other denominations in Union Meetings, and go so far as to say that it has become a serious problem for the churches. Brother Heath of Duck Hill, Mississippi, seems exceedingly alarmed and makes the open allegation that when we lend our co-operation in these meetings, we commit "Spiritual Fornication". If this be true several thousand Baptists during the Gipsy Smith meeting recently held in Meridian became the most enthusiastic set of "Spiritual Fornicators" ever heard of in Mississippi. I read an article in a magazine some days ago saying that many of our educational instructors were afflicted with "Educational Colic". Rather a homely expression but in my opinion this is very appropriate. After re-reading our Duck Hill brother's article I am fully persuaded he has an acute case of "Denominational Colic" and he needs the injection of a reasonable portion of the spirit of Christ, which in my opinion is the only remedy that will enable him to leave the wash hole he was baptized in. Really I can't see how this Duck Hill brother can manage to live, move and have his being without becoming at least a partial "fornicator". Here in Meridian I can't go across the street without bumping up against friends that belong to other creeds but whose every day lives demonstrates beyond any doubt that they are inflated with the spirit of Christ. I am an uncompromising Baptist and have been for fifty-five (55) years or more; however, I can eat, sleep and fellowship with an uncompromising Methodist and I can join forces with him in a Union Meeting or any other mass movement that emphasizes living faith in the Lord Jesus Christ as our only means of salvation. I am persuaded that too many possess more denominational ethics than spiritual vitality. They are suffering with "Denominational Colic". They should get away from the wash-hole and begin to let the evangelical spirit of our Master be reflected in their lives. I say, God bless the Union Meetings being held over Mississippi.

B. F. QUARLES.

Meridian, Miss.,
June 25, 1923.

Building a Country Sunday School

There are more country Sunday Schools in Mississippi than any other kind and they need the suggestion and inspiration that come from a book like this. It is by E. L. Middleton, Baptist Sunday School Secretary of North Carolina. He has tried out his theories, or rather they are the fruits of his experience first in a church with once a month preaching, and then on the wider field as secretary. There is hardly any Sunday School problem that is not discussed. Published by Revell; price \$1.25.

Clarion Calls From Capitol Hill

This is a collection of inspiring addresses, most of them speeches made in Congress by Wm. D. Upshaw, but a few of them lay sermons by this Christian statesman. They are not stale speeches, but live discussions of present day measures and topics. They give an insight into the sittings of Congress and into the soul of one of the most popular men and speakers in the South. Published by Revell; price \$1.50.

Saint Paul On Christian Unity

Is a discussion of one of the most vital subjects of today by Jno. B. Cowden. It purports to be an exposition of the epistle to the Ephesians. The author happily strikes the real subject of the epistle but whether his interpretation is sound or not is for you to say after reading it. He writes about The Call of Today for Unity, Is Christian Unity Possible, The Church For All, All For the Church. Published by F. H. Revell; price \$1.50.

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 16 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

A CORRECTION

Even Homer errs, and so does the editor of "The Word and Way" of Kansas City, Missouri. Previous to the meeting of the Southern Baptist Convention in Kansas City, Dr. Cody asked from the editors of the state denominational papers some "boiled down" messages, and the short article below was sent by Dr. P. I. Lipsey. When it appeared, with others, in the Convention number of The Word and Way, it was credited to Louis D. Newton, editor Christian Index, Atlanta, Georgia, and there was nothing, apparently, from the Mississippi editor. That it has been reprinted from Mr. Newton, is one reason for this statement, and the fact that our editor is away from home and not now in charge, is another.

IN THE DARK

Some months ago I was making ready to go to a district association more than a hundred and fifty miles away. To do this it was necessary to get up at four o'clock in the morning and drive ten miles in a car to catch the train. As we had no electric lights so early in the morning, I procured a candle the night before and a few matches, and thought I laid them by the clock those alarm I had wound up and set to go off at the proper time.

True to the minute, the alarm sounded as loud and cheery as Christmas, and I bounded out of bed, for I had left no margin of time to waste. I rushed for the mantle and felt by the clock for matches and candle. To my utter disappointment they were not there, so I supposed that they were somewhere along the mantle board and started feeling down the line. I knocked the clock over, brushed a glass off the mantle, upset some pictures; but still found no matches. Still pursuing without achieving, I tried with my bare foot to locate the matches on the hearth, with no better result than to step on a sharp piece of coal. Almost in desperation I started for the dresser to hunt for the matches. I stumbled over a rocker in the dark and stuck my fingers with some needles in the pin-cushion. All in vain. What was I to do? I was due at that association to make a speech on "The Denominational Paper". I was ten miles from the station, and stumbling about in the dark. I couldn't find my shoes; I couldn't find my shirt; I couldn't find anything! What was I to do?

You have heard about the man who was "all dressed up and nowhere to go!" That was not my situation. And then as in the darkness I thought about my whole plan and purpose being frustrated, this revelation came to me. This is just the fix a man is in who doesn't read his denominational paper. He is hopelessly and helplessly in the dark. He can't do anything in the Kingdom worth while. He can't get anywhere. He's totally in the dark.

When the Lord God went to make the world he didn't do it in the dark. The first voice that broke the silence of the ages and started the work of creation on its course was: **LET THERE BE LIGHT!** And in the remaking of the world, when we are to subdue it to the will of God, or in any great concerted effort to bring in his kingdom, the first step is to get the knowledge of it into

the minds of men. The medium for doing this is the denominational paper. Where it goes, the work prospers; where it does not go, things are at a standstill. In your life, in your church, let the paper come and there will be light.

THE NIGHT BEFORE—SAILING

Let me see—where was I "at" when I left off last? Well never mind, I know where I am now, and will begin all over again. I am at the hotel in New York waiting for the time to take ship tomorrow morning. Not laid up exactly but with a blister on each heel from running around to see the sights. I am not going to give a history and description of New York for two reasons. One is you don't want it. The other is I don't know it. I remember once, when a boy in the grammar school, writing an essay on New York, which I got out of the Encyclopedia. You can get it there too if you want it. I told about how a Dutchman or somebody bought the whole shebang from the Indians for \$24.00. That wasn't the only piece of real estate the Indians lost in their transactions with the pale-face—But that's another story.

I am to tell you what I saw. Well, the first person I saw was Dr. James H. Lipsey, who had finished his medical course and is an interne in Bellevue Hospital. I had rather have seen him than the "Tomb of Gen. Grant" or that of Peter Stuyvesant, whoever he is or a good many other things. Because he had been here for two years and knew how to get around everywhere, and I didn't. I don't know how I should have done without him. I gave him the reins and he has done the rest. Soon Webb Latimer called him up, for he had just come down from Boston, where he is the top-notch in his class at Harvard studying "International Banking". You know Webb. He's the son of Prof. M. Latimer at Mississippi College and grandson of Dr. W. S. Webb, a long time president of Mississippi College. More than that, he was born and raised next door to me in Clinton, and therefore he is all right.

Well those two youngsters get around in New York just like they were raised here, and they carried me out to see the sights. Subways and "busses" and elevateds, and surface cars; we tried them all! You can go from Dan to Beersheba for a nickel, if you know how. When we pirouetted around in a subway, changing from lightning express to local just to see the difference; the first thing you knew we bobbed up above ground in a blaze of light and they said, "This is 'Grand Central Station'". I had dived under water, but this was the first time I had dived under ground. But we came up all right and at the right place. This Grand Central is a whole town in itself. They told me it cost a hundred million dollars. At least Webb Latimer said so, and being a banker, I know he knows. It covers 46 acres of ground and seems to be built of marble and granite. They seem to have use for it all, for you never saw the like of people coming and going. You wonder where they are going and what for. It's that way on the streets and over the streets and under the streets. If you miss an elevated train with four cars, you only have to wait about five minutes for the next one and if you are quick about getting in and active about swinging on to the straps you are all right.

But I believe the funniest way to ride is on one of these two-story "busses". That was the first thing I got on. You can climb the spiral stairs to the top, pay your ten cents and ride from one end of Fifth Avenue at Washington Square to the other. You can look up and see or look down and see or look around you and see. But Solomon sees the ocean never overflows and the eye is never full of seeing.

I rode one this morning and passed the church where Mr. Fosdick raises such a racket, also the one where Percy Stickney Grant worries the bishop, another where Dr. Kellman preaches, and the "Brick Church" famous for its preachers in

the past. Also Dr. Goodchild of Fifth Avenue Baptist Church is said to preach on this street to J. D. Rockefeller, Jr. But I didn't see it nor him. I was on my way to the Metropolitan Museum, chaperoned this time by Luther Holcomb, for he was here once on his way to the seat of war in Europe.

We spent two hours in the museum, which has many original paintings and pieces of statuary by the world's greatest artists. Also Egyptian relics of gods and men, including one of a woman, "Cleopatra's needle". One could spend a month here in study and supplement his education immensely. But they say New Yorkers don't bother with it much. One can see works of art from every land and almost every age of the world. But if you want to see the throngs of New Yorkers they say you have to be down on Broadway at eleven o'clock at night when they are coming out of the picture shows. It is like watching the people come out of church in Mississippi—in some places.

They say that every language that is spoken under the sun can be heard here in New York. It is a good place for another Pentecost; and needs it mighty bad. I am sorry that not being here on Sunday I won't have a chance to go to church. Surely there is no better mission territory in the world than here in New York. And some who have attended church here tell me that many preachers waste their time talking about everything in the world but the gospel.

But I must tell you about going down to Wall Street. No, I don't know that there is anything to tell, for it looks like an insignificant alley. But they do say that the world's business revolves about Wall Street. I went in Trinity church at the head of Wall Street, and sat down. There were a few others doing the same thing for the same purpose, that they might write to their folks back home that they had been in Trinity church, whose property is said to be worth forty million dollars. I have known some churches to do a heap more good on far less capital.

We passed by a building that ran up something like forty stories and one of the young men said, "That is where J. H. Fox stays." He's another Clinton boy. I don't think he owns it, but he has a law office there. They say more people work in that one building than live in Jackson, Miss. But you don't have to believe everything you read in the papers in New York.

We went up on the Woolworth Building built out of five and ten cent purchases. It is 54 stories high, the highest in the world and has a special observation tower on it. Of course it doesn't compare with Pike's Peak. But then the Lord made Pike's Peak, and this does mighty well for man. We could see the whole of New York, and then some. All the streets and avenues lay out before us like a map. Various buildings and institutions were pointed out. Then there was East River and Brooklyn. Yonder is Battery Park at the southern point of Manhattan Island, which is New York City. On this side is Hudson River. Yonder is Harlem, Staten Island, Governors Island, Long Island, etc., etc. How little the people look.

Then we came down and went out to Bellevue Hospital, which is a small city in itself. Here is where Dr. James H. Lipsey is serving his two years as interne and thinks it's the greatest place in the world. It probably is the greatest of its kind, and he is hard at work with the promise of making a great doctor. I could say more but doctors are very modest.

Dear reader, you probably think this is written in a very light vein, and I am myself apprehensive that the young man who manages the office in my absence, may censor it and throw the whole thing out. But there's a reason for this lightness. If I were to get serious now it would make my heart heavy. And it's heavy enough at going away from all I hold dear. I don't so much mind being out of sight of land, but it's being out of the hearing of voices that speak the best and sweetest language on earth.

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Away from my native land and away from those whose love makes life to me. But God is with us both, with us all.

We sail Saturday noon, on the Cunard Line S. S. Columbia, expecting to arrive in Glasgow, Scotland, Sunday, July 15th. From there, God willing, I will drop you a line.

BUDGET-STEWARDSHIP CAMPAIGN

By N. T. Tull

An Epoch-Making Meeting

There was held in Nashville on June 21st one of the most significant meetings that has ever been held in connection with the work of the Southern Baptist Convention. It was a conference composed of the Executive Committee of the Conservation Commission, the newly appointed Budget Director, Dr. O. E. Bryan, who will work under direction of the Conservation Commission, and the Budget-Stewardship representatives from the various states of the South.

The writer represented Mississippi at this meeting. It was just such a meeting as he has longed for and prayed for in the development of the budget idea in the South. The Southern Baptist Convention is now fully committed to the Budget plan as the only solution for the adequate and systematic support of our great denominational work in the future.

The last meeting of the Southern Baptist Convention was full of the Budget. Many reports and resolutions made mention of the plan as the church financial method that must be decided upon and put into operation in all the churches of the South. Future articles will quote from these references, but we give one of the far-reaching statements here. We quote from suggestions 3 and 4 of the Foreign Mission Board's report.

Statement in Foreign Mission Report

"3. The stewardship campaign should be continued and strengthened as a means of financing this great enterprise and all else that the denomination is doing. If Southern Baptists will discharge their stewardship obligations, they can take care of their financial responsibilities to the Kingdom of Christ. So simple a thing as this would save every enterprise which Southern Baptists are promoting and would carry the gospel or salvation through Christ into every dark corner of the world. Let our people everywhere take this fact under consideration and press the stewardship campaign. On this simple money problem and method, with what it presupposes of Christian life and devotion, rests the salvation of missions.

"4. Put on the budget plan in every church in the South. Let there be no halting in this matter. The results which have been obtained in every instance where the budget plan has been adopted is a full demonstration of the value of this plan over any other which has yet been adopted by which to collect the benevolences of our people. Let those who have tried the plan go abroad among the churches which have not yet tried it telling their experiences. Many pastors and churches can, by the adoption of this simple plan of the budget, be saved from monthly and annual agonies and from the humiliation which every true pastor and church must feel when the church has failed to have a worthy part in the co-operative work of the denomination. Press, therefore, the budget campaign to the door of every Baptist church in the South."

The committee reporting on the report of the Foreign Mission Board said: "Your committee would emphasize particularly those suggestions that refer to the stewardship campaign and the introduction of the budget plan into all our churches, urging the convention to place its unreserved commendation upon the effort to awaken our people to their personal obligations and the effort to introduce financial methods that will put the work of the churches upon a scriptural basis and restore a spiritual glow and business efficiency that will release our people for the great spiritual tasks that God lays upon us. For

the convention to urge these matters upon our people would give confidence to all of our work."

Recommendations by Nashville Conference

The Nashville conference was called to lay plans for carrying out recommendations adopted by the Southern Baptist Convention looking to an intensive South-wide Stewardship and Budget Campaign as a means of strengthening the 75 Million Campaign, and making it possible for us to enter the next forward movement better instructed and with more practical methods developed in the churches for reaching systematic and proportionate giving.

Every state has been asked by the Conservation Commission to create a Budget-Stewardship Department, headed by a competent director. Nearly all the states have secured such a man, and these men were at the conference. The conference worked out and proposed the following organization for putting the program into execution:

Organization For Budget-Stewardship Campaign

I. South-Wide Organization. The Executive Committee of the Conservation Commission to serve as the Budget Stewardship Committee.

1. The Budget-Stewardship Committee to co-operate with the state organizations in directing the Campaign.

2. A Budget-Stewardship Director to work in co-operation with the South-wide Committee, with headquarters at Nashville, Tennessee.

II. State Organization. The Budget-Stewardship Committee for the state to be composed of the following:

1. The State Corresponding Secretary.
2. The State Chairman of Laymen's Work.
3. The Corresponding Secretary of the W. M. U.

4. The Sunday School Secretary.
5. The B. Y. P. U. Secretary.
6. A Budget-Stewardship Director to serve in co-operation with the state Budget-Stewardship Committee and with the South-wide Budget-Stewardship Committee.

III. Association Organization. Budget-Stewardship Committee for the District Association to be composed of the following:

1. The Organizer for the Association.
2. A leading pastor of the Association.
3. Chairman of the Laymen's Work in the Association (or some leading layman).
4. Superintendent of the W. M. U. work in the Association.

5. The leader of the B. Y. P. U. work in the Association.

6. The leader of the Sunday School work in the Association.

7. A Budget-Stewardship Director for the Association to co-operate with the committee of the association and with the State Budget-Stewardship organization.

IV. Church Organization. The Budget-Stewardship Committee in the local church to be composed of the following:

1. The pastor.
2. The chairman of the Deacons.
3. The chairman of the Laymen's work in the church.

4. The president of the W. M. U.

5. The Superintendent of the Sunday School.

6. The president of the B. Y. P. U. in the church.

7. A Budget-Stewardship Director in the local church to work in co-operation with the church committee, and with the association, state and South-wide organizations. (This office should be filled by the church treasurer when practicable.)

Progress of the Plans

The proposed Budget-Stewardship Campaign is now on. It is not to start at some future time. While the organization is being set up, and other details perfected, the pastors and workers should be busy along the following lines:

1. Use the evangelistic meetings. Brother W. E. Farr says that he never holds a revival meeting but that he preaches on Tithing and calls for "mourners". He means that he asks the people to pledge to tithe, and he always gets a response.

A strong sermon on Stewardship is entirely appropriate in a revival meeting.

2. Conduct classes in Stewardship. Pastors should carry their deacons and others through a course of study on this important subject.

3. Distribute literature on the Budget, Stewardship and Tithing. A Manual on the Budget, a book on Stewardship and many helpful tracts will be announced by the Committee soon. Get them and use them.

The Campaign collections are coming in better than they did last summer. Let all the churches see that the money collected is sent in monthly. The Budget Plan calls for monthly remittances. Let us begin again to do it right.

We have a young man, Rev. J. A. Fortner, who graduates from Oklahoma Baptist University this summer with an A.B. degree. He also has a Th.B. from the Southwestern Seminary at Fort Worth, and a diploma of religious education from that institution. He has had six years of preaching experience in that time, and held one pastorate. He is married, and his wife is a senior in college.

I think it would be well if any church in Mississippi would like to have a wide-awake young man as pastor, for them to correspond with him. They can get in touch with him care of University Station, Shawnee, Oklahoma.

I am yours,
J. B. LAWRENCE, President.

We have just closed another great meeting at Belmont. We had 20 additions, and 18 of them by baptism. The church was greatly revived. Rev. Fleetwood Ball brought us some great messages. I do not know of a man that is as well balanced for a meeting as Brother Ball. This is three great meetings in succession; that is something out of the ordinary. The people have a mind to work in Belmont.

A. M. NIX.

The meeting at Shilo in this county, Marion, closed yesterday at the water's edge. One by letter and fifteen for baptism. Brother V. C. Walker, of Kokomo, is the faithful pastor. The meeting was largely attended and great interest manifested all the way through. The pastor has the situation well in hand. His wife presided at the organ and assisted very materially in every interest in the meeting.

The Word and Way gives the following: A brother was boasting that he had "been in the harness" in his church twenty-five years. Another brother who knew the party of the first part and his record remarked that the boasting brother had "worn out fifteen holding-back straps and only one collar."

The Baptist Clip Sheet: "The First Baptist church of Knoxville, Tenn., probably has the most interesting quartet of any Southern Baptist congregation. It is composed of W. C. Frazier, aged 74; C. C. Hill, 75; R. Binning, 78; and John Cruze, 84, all laymen. These men sing only on special occasions but are always heard by appreciative audiences."

Pastor W. R. Haynie, formerly pastor of Glenmora, La., church, has resigned at Albany, Mo., and will probably go to Texas or back to Louisiana.—Baptist Message.

Brother Haynie is a former Mississippi man.

On account of the absence of the editor, the editorial pages may be a little incomplete for the next few issues. Any good articles for publication will be appreciated.

It takes a mighty good church member to keep from twisting and turning during a sermon on these hot Sunday mornings—unless he is asleep.

Judging by the number of automobile accidents reported lately, people must be able to get more miles in speed per hour out of gasoline.

WAR TIME LETTER

Sent to Baptist Record by Pastor R. Q. Leavell.
It was written to Dr. George Leavell, one of our missionaries in China, during troublous times in that country:

Shin Hing,
April 28th, 1923.

Dear Dr. Leavell:

Probably much before this letter reaches you you shall have been showered with my personal cards and notes. Truly, I hope they reach you with more expedition than the mail has been giving this way. It took six days for a letter from Miss McMinn to reach me. She was overmuch concerned about us. The evidence that went up on the boat tonight is not a third of what we have, but these people only took their own men and that one young man whom I especially asked the officer to allow to go.

Poor fellow, day in and day out since Monday night he has sat at that door watching, waiting, hoping for some one who knew him to pass by. But no one came and probably never would have. I hope he finds his friends in Wuchow—I don't even know his name—and that they will minister to him. Mr. Lin, our preacher, who talked with him, said that he was on a commandeered boat and in trying to escape was shot thus.

Injured soldiers, enemy and friend to the ones present in charge, and citizens wounded in their homes or other peaceful pursuits, are scattered all over this city. Oh, how I wish we had a hospital here and a real doctor! Dr. Chan Lok Hing is a c-o-w-a-r-d!!!! He is as white livered as a milk-fed chicken. He has run to his village the coward he is and left only a young assistant to minister to the wounded and the dying in this now pestilent city. Of course his name is huge letters as the doctor in charge of the Red Cross and an enormous Red Cross flag flies majestically over his imposing "brown stone front", but he, with the bravery of a baby has fled ignominiously. There is not a doctor in this town now, and I believe I'm telling the plain truth when I say that, as little as I know, I guess I am the nearest approach to a medical man there is here. Dr. Cheung's man and Dr. Chan's carry their instruments about in a big Red Cross bag and flourish them on every occasion, but * * * Well, you see how it is.

I've been feeding asperin to some of them and pleasing them every one, no matter with what sort of complaint, with vaseline. One man came to me with some sort of stomach trouble and I gave him soda-water. He said it surely helped him and he was much better next day! One man had a burn, scald over the forearm. I rubbed him in castor oil with good success! One man was not satisfied with the vaseline, said his wound was still sore, so I fixed up a cloth with "silet-nutri-creme" (from my dressing table) and he was tremendously pleased, said it was much better than anything he'd had.

One fellow had his lower face knocked off nearly and I gave him chrysanthemum water to wash out his mouth with (this on advice of our school cook), and he wanted more and more, until it does seem he'll wash himself away with chrysanthemum water. We vaseline him afresh every morning.

There's not a drop of iodine in Shin Hing except a little bottle in Margie's locker and I daren't touch that. I put zinc oxide on that fellow with the hole in his neck. I stole that from Margie, but he surely needed more than vaseline.

There's a man here with both his eyes shot out, he entered side of head and came out through left eye, evidently severing some important operations in the back, for both eyes are bad, the right discharging even worse than the left, which has protruded something awful. We vaseline him afresh every day!!!! That's all. But what can I do? He is an enemy and there are no boats going up your way but soldier ones for this side. He was left at the chapel door and I'm sure would have starved if the Christians had not ministered to him.

I went in a store occupied by wounded soldiers this afternoon—nine of them, one shot straight through the hips! We vaselined them!

That's not half the tale, but you have troubles worse than mine, only you don't have ignorance. I found a man this afternoon with 106 degrees of fever. We washed him in cold water and gave him quinine.—I had no quinine, but Mr. Ellis had some powder, so we guessed at the grains and told the soldiers to give it to him thus three times a day.

One man, a corporal, was standing in a group of soldiers and was asked who was his captain, and upon being told, they shot him in the arm and side. He was three days without any attention except his coat sham, which clung quite close to him, so close in fact that I'm afraid he's going to have gangrene—oh, it is an evil thing. We vaseline him! He was not allowed to go to Wuchow because he is of the "other" side, whichever that may be.

I'd be much interested to hear something about how these men reached you and how they are. We have been preaching to them and praying for them and with them, and trust that you may be able to fasten the truth on them (that's not the way to say it, but you know what I mean).

God bless you in your marvelous work. You are protecting us. They all know you and respect your "doctrine" and finding we are of the same doctrine they respect us because of you. God bless the Stout Memorial Hospital and every Christian worker in it, with every other who enters its portals.

I wonder if you did read this letter through! I'm sorry it is so long.

Sincerely,

ALVADO GUNN.

P. S.—Thank you for your letter of April 9th. We sent the motor boat and Roanoke to Shin Hing the day after this was received, fully loaded with drugs, surgical supplies, a real doctor, one nurse and a druggist. May they be able to minister in His name to the people there.

GEO. W. LEAVELL.

GOING NORTH

By Rev. W. W. Alexander

The Georgia State College of Agriculture recently reported that 100,000 people have left the farms of that State in the last six months. Of these, 80,000 were negroes. This shift of population left 11,840 abandoned farms. For 1923 at least these farms will produce no crops. The negro Baptist organization of the State confirms these figures, reporting that in the same period its rural churches in Georgia have lost more than 50,000 members. Bishop Williams, of the Colored Methodist Church, and Bishop Chappell, of the African Methodists, report that there were many circuits to which no pastors could be returned this year because the people were gone.

In greater or less degree this condition prevails throughout the rural South, the movement being larger from some States than from others. Mississippi, Georgia, Louisiana, South Carolina, Alabama, and Arkansas seem to have had the largest losses. This is a continuation of a movement that has been under way to some extent since the Civil War. The last census showed a marked change in negro population between 1910 and 1920, a great drift away from the rural districts of the South. The center of negro population shifted nineteen miles north during that period.

This drift was greatly accentuated by the industrial expansion resulting from the war in Europe, but ceased almost entirely during the period of depression in 1919 to 1922. With the revival of business in 1922 it set in again and is now going on with increasing volume. In the past this movement has been largely from the rural to the urban South and from Southern to Northern cities. The present movement is largely from Southern farms to Northern industrial centers.

There has been much speculation as to the causes. It seems clear that the present move-

ment is not due principally to labor recruiters. It is a mass movement. Back of it is a migration psychology very definite and very widespread. This, more than the influence of labor agents or definite propaganda (there are some labor agents, and there has been some propaganda in the negro press), is immediately back of the migration. This psychology is a very intangible but very powerful reality which must not be overlooked. There is a widespread discouragement among Southern negroes. They can see little improvement in their situation and little hope for the future. They do not feel that Southern people are interested in them. A leading negro Educator has said: "The negroes in Georgia do not believe that the State is interested in their welfare."

This state of mind is accentuated by the present economic situation. Crop and market conditions since the war have brought a severe test to Southern farmers. Negro farmers, along with the others, have fallen into hard times. At the same time the new immigration laws have shut off the supply of unskilled labor from Europe. Late in 1922 Northern industries began a program of expansion, and by early 1923 "prosperity" was announced as at hand. The Southern negro was the only available supply of the unskilled Southern negro to the present economic trial expansion. With the present state of negro psychology these economic conditions made the migration inevitable.

The negro has not in the past made a quick response to economic advantages. He is not sensitive to economic forces, and this response of the unskilled Southern negro to the present economic situation is due to something more than the lure of wages. The eager desire among negroes for the education of their children has undoubtedly played a large part. Dr. M. L. Brittain, many years the able State Superintendent of Schools for Georgia, testifies that rural negro parents set a higher value upon education for their children than do the poorer whites. Much progress is being made in the development of rural negro schools in the South. However, there still remain many local school boards which are indifferent and antagonistic to this development. In many sections only the meagerest provisions have been made for negro schools. Taken as a whole, the expenditure of State funds per educable negro child is only a fraction of that spent per educable white child. The law, of course, and the whole philosophy of free school education presupposes a distribution of the fund upon the basis of educable child without regard to color. In spite of great improvement in buildings, many negro schools meet in makeshift buildings unfit for human habitation. Most of the Southern States have failed to provide adequate facilities for training negro teachers. It is significant that Virginia, North Carolina, Kentucky, and Tennessee, the States which have done most for rural negro education, have felt the recent migration least. Negroes who are going from the rural South are seeking better opportunities for their children.

A few days ago a highly intelligent and trustworthy negro pastor in a Southern State had a notice signed K. K. K. posted for the third time on his door warning him to leave at once. The Klan, of course, will deny any connection with the incident. The fact remains, however, that there was nothing for this man to do but leave. In this rural community there was no legal protection for him. This happened when the crops in the surrounding country were being ruined for lack of negro farm labor.

In another Southern county within eight months six or eight families of negroes have been driven from farms they had been able to buy and pay for. They had the reputation of being law-abiding and respectable. What appeared to be the same mob went from house to house, brutally beating and terrorizing them. The judge in this circuit is a fearless man. In the face of much opposition from citizens of the county he secured a grand jury that indicted a number of men for these crimes. There was strong direct and indi-

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rect evidence. A former governor of the State assisted in the prosecution. The first trials have been held and the accused found—not guilty.

In North Carolina, perhaps the best governed of the Southern States, a mob recently beat a colored farm demonstration agent. He was a Hampton graduate who had for years rendered valuable service in teaching the negro farmers of North Carolina better methods. In spite of the fact that both Federal and State authorities have sought to discover the identity of the mob members, not one has been indicted.

A leading lawyer and Churchman in a Southern city noted for race clashes recently said: "We give the negro all the justice and protection it is safe for him to have." A Florida judge is reported in the press as saying: "The time has not come for a white man to be convicted on the testimony of negroes."

While such conditions are not typical, there are many communities where negroes are not safe from treatment like that described above. They feel these things very keenly, and many of the migrants believe that they will find better protection where they are going.

Again, while negroes of the South have no desire to associate "socially" with white people, they do feel that the segregation laws often work an injustice on them. Seats in the rear of street cars are set aside for colored. White people often occupy these seats all the way to the rear of the car even when there is space up front. If the negro should protest, he would meet with harsh treatment from that section of the public who are always watching to "keep the negro in his place."

Segregation in railroad travel is difficult to maintain without real injustice to the negro. He is charged the same as a white man for a ticket. He rides next to the baggage car, the place of greatest danger, often in a wooden coach. Frequently only one toilet is provided for men and women. Smoking is allowed. The white newsboy and the train conductor usually occupy sections of the colored car in which to work and store merchandise. Principal Motor of Tuskegee, while on a speaking tour in behalf of Liberty loans during the war, stood on a train all night, while the conductor occupied a section of the small car set aside for negroes. This is a common experience with negroes who travel. They pay equal for unequal accommodations and courtesies. Negroes think that this is unjust.

The farm labor system of the South makes exploitation of the negro an easy matter. He usually is ignorant. There is no written contract. There is a constant chance that the negro may slip away in the midst of the crop and leave the landlord an unpaid supply bill. Out of this grew a theory that it was best for the landlord to keep the negro tenant in debt. There are many stories in Mississippi and Georgia of the methods by which landlords "hold" their negroes and "settle" with them so as to keep them always in debt and hence under their control. Conditions are improving in this regard. Yet in many neighborhoods today may be found men who have made local fortunes by exploiting negro labor. The famous Williams murder farm in Georgia brought to light conditions as bad as anything known to slavery. Williams, a respectable citizen and a Church member, murdered eleven of "his negroes" who he feared might tell the story of his dealings with them. Such conditions have greatly helped to swell the migration.

It is interesting to follow these unskilled Southern negroes into the industries of the North. It is thought by many that most of them find their way back South. As a matter of fact, it has been found that only ten per cent ever return to permanent residence in the South. Some have thought that the winters would freeze them out. They seem soon to learn to dress for the colder weather. The houses are warmer, and they appear to suffer little discomfort from the weather. The older migrants doubtless sometimes suffer much from homesickness, but the

younger generation are soon at home and show no desire to return.

There are those who imagine that negroes go North to associate with white people. But in truth the masses of negroes in the North are further removed from white people than in the South. There are fewer restrictions in travel and the like; but negroes live in negro neighborhoods, attend negro churches, and move in a negro world even more exclusively North than South. There is no evidence in the North that the obliteration of racial lines is even considered on the part of either white or negro.

These negroes direct from Southern farms are poorly trained for city life. The change from outdoors will be bad for their health. They are to take the place of the foreign labor which has been exploited by the steel and other industries. In Chicago and other cities real estate men have found that negroes may be forced to pay higher rents than any other class. In the past labor unions have not desired the negro in their organizations. The industries expect to use him to break the power of the union. There is growing prejudice against him as his numbers increase.

On the other hand, his wages are better, the schools are better, and he undoubtedly feels safer than in many sections of the South. The communities to which he goes are more sanitary and have good facilities for looking after the backward and the needy.

Previous to the Civil War much of the skilled labor of the South was done by negroes, but industrial changes and the passing of slavery crowded him out of skilled industrial processes. Many people believe now that he is incapable of doing skilled work. During the labor shortage of 1916-19 the negro began to enter skilled positions in industry, but the depression that followed crowded him out. He is again finding the doors open to skilled positions, and this time under conditions that will probably for years be normal. He has a chance to change his status from a common laborer to a place of greater importance in the skilled operations of industry. This is the most significant change in the industrial status of the negro since the emancipation.

There are many struggles ahead of these untrained negro farmers as they enter industry. On the whole, employers North welcome the change from foreign to negro labor. The negro speaks "American." He is good-humored and pleasant. Foreigners were silent and sometimes sullen. If the negro has had little industrial experience, his life on Southern farms has not made him a "radical", a word which causes uneasiness to industry just now. The situation is such that many thousands more will go. Only a general business depression or the lifting of the immigration restrictions could stop the movement, and neither of these seems imminent.

Though the majority of negroes may continue to live in the South for a long time, this shift in rural population means the immediate loss of millions of dollars to the rural South and ultimately a reconstruction in agriculture in extent second only to the passing of slavery. Change usually brings improvement. However, it always has its melancholic aspects. There are many who will view this drift of negro population away from Southern farms with regret and see in it the passing of much that was romantic and beautiful. The Southern white man is sincere in saying that he is the negro's best friend. It is unfortunate that so many negroes have never discovered it. —Christian Advocate.

NEW BOOKS

Hell and the High School

This book by Evangelist T. T. Martin is more than an argument, it is an appeal from the heart of a man who loves the souls of his fellowmen and feels a responsibility for their salvation which he must discharge as God's steward. He himself has been a teacher of science but for many years has been a fisher of men. He sees

the octopus of evolution threatening and already destroying our young men and young women in the high schools. He shows what is being taught in our schools, shows that evolution is not a science, that it is repudiated by great scientists, and yet how it presumptuously challenges God in his sphere of creation. He shows its effects on the teachers and students; and then he points to our only hope, and puts the responsibility on fathers and mothers. Preachers and school teachers and parents and all who are interested in our young people ought to read this book; and patrons and trustees of our public schools ought to take it seriously to heart. The price of the book is \$1.25 for the cloth bound and 75c for the paper bound volume.

In the Land of Cotton

The author is Miss Dorothy Scarborough, now teacher in Columbia University in New York, a young woman who adds lustre to a name already well and favorably known from the work of her cousin, Dr. L. R. Scarborough. She shows a wonderful familiarity with cotton from the seed to the manipulation of the exchange. The lights and shadows, the joy and the tragedy are all revealed, from the negro share worker, the poor white tenant, the humble home, the great mansion, the blossoms, the fluffy staple, the drought, the flood, all turn to poetry under her hand as she weaves them into a romance which has many dramatic climaxes, all softened by a beautiful love story. She shows the genius which transfigures the commonplace and carries a wholesome message. It is published by the MacMillan Company and sells for \$2.00.

Romance of Right Living

This is by Dr. Amos R. Wells, editor of "The Christian Endeavor World", and consists of forty very brief and readable chapters illustrating the joyous and adventurous side of Christianity. It is thoroughly optimistic and stimulating and will be the source of pleasure and help particularly to young Christians. Published by Fleming H. Revell; price \$1.50.

The Fascination of the Unknown

Is a volume of sermons by Thos. W. Davidson of Brooklyn, most of them from the Old Testament, as are those of Presbyterians generally. A capable critic says of them, "They are earnest, evangelical, persuasive and timely homilies which feed the souls of men. He believes the Bible and preaches it as of divine authority. They are well worth reading by people who believe in good sermons and by those who wish to preach better ones." Published by F. H. Revell; price \$1.25.

Sermons for Juniors

This is a volume of sermons for younger people in the congregation by T. W. Dickert of the Reformed church. He has experimented with a junior congregation, organized and conducting its own worship. There are now 250 young people in it, and these are sermons preached to them. It is a worth-while study for preachers, and the sermons can be read to or by young people in the home. There are 53 of them and of course they are short, covering a great variety of subjects. Published by F. H. Revell; price \$1.50.

What Is True Religion

This is a volume of sermons by R. J. MacAlpine, Presbyterian, who is said to have the largest congregation in Buffalo, the seating capacity of the church being doubled during his ministry. The book takes its name from the first sermon from James 2:23. Other subjects are: Growing a Soul, Seeing Jesus, The Soul's Dimensions, Our Secret Faults, More Than Others, God Making Our World, Silence of Eternity, Articulated Religion, God's Closed Doors, God's Twelve Gates, How To Pray, Why Wars Should Cease, Recognition Hereafter, Our Earthly Love Hereafter. Published by Revell; price \$1.50.

Mississippi Woman's Missionary Union

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"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

Number IV

First of all, will not each of you read carefully the Slogan as given above?

One dear Sister writes about "the twenty five cents" each quarter asked for. Another writes "the dollar AND a quarter" that is wanted.

Then another Sister Superintendent sends in very urgent letter asking about how the funds could be sent; showing that she has been so unfortunate as to miss the issues of the Baptist record.

Well, these little discrepancies will slip in when women lead such busy lives as do we Baptist women these days; so your Secretary is so happy to have the letters. They show interest in the work of the Slogan.

Another call came for information regarding the quarters—when we should begin to work on this Slogan. We want every woman in the state to begin with this present quarter, which ends July 31. Some have already sent in Slogan funds; others will do so. And how splendidly the names are rolling in from the churches; some that have our Organizations, and some that have not; some from those who made a pledge and some that did not have the opportunity presented to them. Taking it altogether we are most hopeful and so thankful.

We still stress the fact that each of us must work, work, WORK; and surely we must pray, pray, PRAY.

The Dear Lord bless you every one.

Representative Program For Associational Meetings
 "The Woman's Hymn". (Come Women Wide Reclaim.)

Devotional, On Stewardship.

Reports: Associational Superintendent, Young People's Leader, Stewardship Leader, Mission Study Leader, Personal Service Leader.

A Two-Minute Report from each Local Society. Prayer.

Hymn.

Miscellaneous Business.

Address by Visiting Worker. (Based on State Policy.)

SLOGAN SUMMARIZED: (Five minutes allowed each speaker.)

As follows:

Orphanage.

Hospitals.

Ministerial Relief.

Christian Education.

State Missions.

Home Missions.

Foreign Missions.

"A Dollar each Quarter,

From each Mother and Daughter."

Closing Hymn and Prayer.

This gives material sufficient for a full day's program. Each Associational Executive Committee will arrange according to local conditions.

Please bear in mind that whatever is said in regard to the South Mississippi Encampment refers to the one in Tate county the following week at Senatobia. During that week the Superintendent, Mrs. Doroughty, is planning for a Rally day that will prove an inspiration to every one.

It is of course understood that we want the girls, because Miss Traylor, Miss Mather and Miss Bucy will all be there with wide-awake plans for girls. Come, every one of you.

Once again we want to stress the fact that we are expecting boys at the South Mississippi Encampment; and these boys are to take their tents, and whatever equipment is needed on a Scout Camp. Will not YOUR church see to it that your boys have this splendid opportunity?

And the women! Surely you will lay aside the burdens of the day for awhile and "turn aside and rest awhile", during this Encampment, where so many helpful things will be provided for you mentally, physically and spiritually.

Report cards have been sent to each Organization in the State. Will we not fill them in and return them to this office by August 1st? And oh, how your Secretary will watch the W. M. S. and Y. W. A. and G. A. cards to see what has been done along Slogan lines.

Your Secretary is leaving today (Thursday) for about a ten days vacation which she will spend in Eureka Springs, Ark. She hopes to return all rejuvenated and ready for the associational meetings that you are going to have reported, as to time and place when she gets back. Remember her thoughts will be with you every day; and she will pray with you that our Slogan may mean much in the lives and hearts of all of us; especially those of us who are going out after that "silent woman".

WELL ROASTED

Dr. Henry Van Dyke, who is a staff writer for several daily papers over the country, got off a good one under the caption of "Cannibalism and Gossip" some weeks ago. As the article is copyrighted, we can only quote part of it, but enough to cover the point and drive home the truth:

"You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was to be a well-roasted neighbor. Everybody would refuse with horror, and you would probably be escorted to the nearest lunatic asylum.

"But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet corner, you will find ready guests and almost incredible appetites.

"How cruel are the tender mercies of the wicked!

"How eager and indiscriminate is the hunger for gossip!

"How quick some men are to take up an evil report and roll it as a sweet morsel under their tongues and devour their neighbors—yes, even their friends."—Christian Leader.

Make your accounts of meetings short, so that they can be published on the front page.

GOD AND I

I plucked an acorn from the greensward, and held it to my ear, and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the Atlantic." "Oh, foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes, God and I."—Abbott.

MEETING AT PASCAGOULA

We have just closed the greatest meeting ever held in Pascagoula, according to some of the people who have been here the longest. There was thorough preparation made ahead and then on June 10th the Solomon-Armstrong party came and we began our revival services, running twice a day and closing out on Thursday night, July 6th. Almost three weeks were put in at the church and the remainder of the time at the Government Vocational School for the ex-service men which is located here. We consider it all one meeting. For the meeting at the reservation we had the most excellent help of Brother W. J. McLaney of New Orleans as head of the personal work.

Brother E. D. Solomon was at his best and preached the gospel with marvelous power and directness and Stanley Armstrong never sang better nor did his wife ever do finer work as singer and general helper. Mrs. Mabel Hendrix was with us as pianist, and I tell you I do not know of a finer combination than the Solomon-Armstrong party as it was while here.

We are rejoicing over the wonderful blessings and are going ahead with great hope and courage. As a direct result of the meeting the pastor baptized 71 and received into the church 44 by letter and otherwise, making total additions, 115. Some who were converted during the meeting at the Vocational School joined the Methodist church and two converts of the meeting joined the East Moss Point Baptist church. Of the number baptized 24 are men and boys and 47 women and girls. Our people were liberal and for all purposes connected with the meeting we raised over \$500, besides the regular expenses of the church.

All praise be to Him who loved us and gave Himself for us.

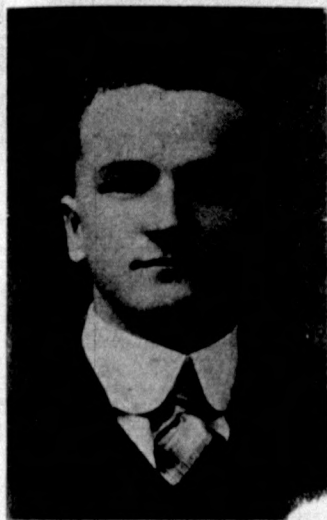
W. B. HAYNIE, Pastor.

It is estimated that the various inventions put forth by Thomas A. Edison are now furnishing employment to nearly 1,000,000 men and women in America alone. In the main the work is clean, wholesome and well paid. It betters the mind and stimulates ambition. The importance of a genius like Edison to his country is not to be calculated in earthly terms.—Jackson Daily News.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary



Mr. D. A. McCall, Lyons, Miss.

Who will have charge of all entertainment at the Assembly and assist in B. Y. P. U. work.

The Kosciusko B. Y. P. U.

This B. Y. P. U. had an interesting and well given program July 1, given by The Standard Bearers (Group 1). It was called a "Home-Made Program" because the ones on the program acted as if they felt at home. The Group Captain acted as the hostess, while the members on the Group were guests. At the close of the meeting the hostess served her guests crackers and water.

Since the new officers have taken charge the entire B. Y. P. U. is getting enthusiastic over the new plans. Groups 1 and 3 are having a contest with Groups 2 and 4; they are working to see which ones have the more 100% members. Each 100% member will receive a prize, which they may keep until they fail to be so.

NARNEE SMITH,
Corresponding Secretary.

MOTHER

Remember Mother in all that you do; how she shaded your joys, and sorrows, too; her smiles, her tears and words of reproof. Remember Mother was far wiser than you.

Remember her eyes, now closed and still, how closely she watched your path o'er the hill as you wandered along at your own free will. Remember Mother's eyes are watching you still.

Remember her lips though parted no more are telling you yet the right from the wrong. Those sweet lips parted in song I remember now as never before.

Remember her hands, wrinkled and thin, were once beautiful, dimpled and trim; but for her child she toiled each day, remember Mother worked while you were at play.

Remember her feet, slow but sure, made many a step that you could



Mr. Auber J. Wilds, Oxford, Miss.,
State Secretary B. Y. P. U. Work
He will have charge of the B. Y. P. U. work at the Assembly.

The Committee on Resolutions beg to submit the following Resolutions:
First. Be it resolved: That we extend to the pastor and members of the Belzoni Baptist church our deep appreciation for their warm welcome and kind hospitality.

Second. To the members of other churches, to the people of Belzoni as a whole, we also want to express our appreciation for their delightful entertainment and the many courtesies shown us.

Third. We express our thanks to Miss Forman, Mr. Strickland and Mr. Hearn for the inspiring messages they have brought us.

Fourth. To Miss Morgan and Mr. Wilds, our state leaders, we extend our hearty appreciation for the valuable work they are doing, and their helpful contributions to this meeting, and to all others who contributed so largely.

Fifth. Be it resolved that a copy of these resolutions be placed on the minutes of the convention and a copy mailed to the Baptist Record.

Respectfully submitted,
LUCY CROSBY, Chairman.
PAULINE KINCAID.

have done, for her work never ended with the sun, and all her pain to herself would endure, remember Mother was all that was pure.

KATE MARTIN,
From the Baptist Hospital,
Jackson, Miss.

"I mended the hole in your trousers pocket last night after you had gone to bed. Now, am I not a thoughtful little wife?"

"Well—er—yes. You are thoughtful enough. But how did you discover there was a hole in my pocket?"

Guide: "It took nearly two thousand years to build this pyramid."

Dear Old Lady: "I can quite believe you. Our workmen at home are just as bad."

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Evolution—A Menace—Porter.....	.35
Dangers of the Dance—Porter.....	.35

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M. P. L. BERRY, President

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E. W. SIKES, Ph. D., Pres.

Hartsville, S. C.

BLUE MOUNTAIN COLLEGE

The Mississippi Baptist Convention made provisions last fall which were intended to place Blue Mountain College and Woman's College on the Recommended List of the Southern Association.

Blue Mountain College had already met most of the conditions necessary but went immediately to work on plans to meet the rest. She expects to meet all necessary conditions.

The head of no department will have less preparation than the M.A. degree and at least three departments will have professors with preparation far beyond the M.A. degree.

Improvements are in progress this summer which are expected to cost about \$40,000.00. Important material improvements were made last year and the year before.

When the fifty first annual session opens next September, the college will be better prepared than ever before in its long history to offer the comforts and the educational facilities which the country now demands.

The new Department of Christianity and Social Relations will be headed by Dr. E. B. Hatcher, B.A. and M.A. from the University of Richmond; Th.M. from the Southern Baptist Theological Seminary and two years of Post graduate work in Johns Hopkins University.

The new head of the Department of Modern Languages has the B.A., M.A. and Ph.D. degrees from the University of Pennsylvania.

All other departments will be headed by teachers of standard educational qualifications and teaching ability proved by successful experience.

We claim that no school in Mississippi offers better advantages, that Blue Mountain College offers in Music, Art, Expression or Home Economics. If you want the proof we shall be glad to furnish it.

Write for our beautiful new Semi-Centennial catalog.

51st annual session opens September 19th, 1923.

W. T. LOWREY, LL.D., President,
MRS. M. L. BERRY, Lady Principal.
Blue Mountain, Tippah County, Mississippi.

MY SUMMER'S MEETINGS

1. First meeting at Eucutta, Wayne county, fourth Sunday in July, with Rev. C. M. Morris of Shubuta to do the preaching.
2. My second meeting at Ebenezer, Jasper county, the third Sunday in August, with Rev. W. W. Allred of Clinton to do the preaching.
3. My third meeting the second Sunday in August, at Shiloah, Washington county, Alabama, with Rev. W. W. Allred to do the preaching.
4. My fourth meeting begins the third Sunday in August at Maridonia, Greene county. The pastor will do the preaching.
5. My fifth meeting will begin the first Sunday in September, at Bethany, Greene county, with W. W. Allred of Clinton, Miss., to do the preaching.

Pray for us, and that the good Lord may use Brother Allred mightily in His work.

A. P. WELLS,
Shubuta, Miss.

On the sixteenth of July, Brother A. J. Linton starts a series of Normals in his churches. Beginning on the sixteenth a normal is to be held at Scobey for two weeks. The first week the S. S. Manual and W. M. U. Manual is to be studied. Then the B. Y. P. U. Manual and courses in G. A. and Sunbeam leaders training is studied the last week. Similar normals will be held at Burns in Smith county, and Athens in Simpson county.

RESOLUTION

Whereas, the venerable Doctor J. A. Hackett, deceased during his ninety-first year, gained, through more than fifty years of varied service to Mississippi Baptists, a very rare fund of experience, and retained, withal, a vigor of mind, entirely extraordinary; the same, too, being enriched by a wonderfully Christ-like sweetness and gentleness of spirit.

And whereas, by reason of his earnest desire to serve our Lord and His cause on earth, he was, until the end, chairman of Meridian Baptist Pastors' Conference.

And whereas, we were thus the happy beneficiaries of his rich, ripened experience, wise counsels, and splendid, tender Christian fellowship.

Be it resolved: That we, the members of the Meridian Baptist Pastors' Conference, do hereby express, to the family and other relatives, our sincere sympathy, and our own profound sense of loss in his going from us.

That we acknowledge our debt of gratitude to the Heavenly Father for the blessing and benediction of his presence, wisdom and comradeship, both in our meetings and in all our associations with him.

That a copy of these resolutions be spread on the minutes of our body, a copy be furnished the esteemed and beloved widow, Mrs. J. A. Hackett, and one to each of her children, and that copies, for publication, be furnished the Baptist

Record, and The Meridian Star of our city. H. H. HONEYCUTT,
Chairman.

ORDINATION OF EUGENE FARR

11:00 O'clock A. M., Sunday, June 3, 1923

Upon favorable report of a Presbytery composed of Brethren E. E. Huntsberry, Moderator; S. A. Williams, Secretary; Blanding S. Vaughn, Examiner, and Dr. Luther Rice Christie, Brother Eugene I. Farr was ordained by the Forty-first Avenue Baptist Church, Meridian, Miss., to the full work of the gospel ministry.

The ordination prayer was led by Rev. B. S. Vaughn, after which the deacons of the church joined the brethren of the ministry in the laying on of hands. Dr. L. R. Christie delivered the charge, following which Rev. S. A. Williams presented a Bible. Rev. E. E. Huntsberry then pronounced the candidate fully ordained and led in a closing prayer.

E. E. HUNTSBERRY,
Moderator of Presbytery;
S. A. WILLIAMS,
Clerk.

Having given the church much faithful service as a layman, Brother Farr himself, upon request, preached with very great acceptability.

The pastor regrets exceedingly the necessity of being absent, owing to the illness and death of a brother, whose burial took place at the Mars Hill Cemetery, North Carolina.

At next regular business meeting of our church it was officially ordered that a copy of these proceed-

ings be spread on the minutes of the church, a copy be sent the Baptist Record for publication and a copy be furnished the candidate.

Pastor and church heartily commend Brother Farr to all the Baptist brotherhood.

H. H. HONEYCUTT,
Church Moderator;
L. E. McCALMONT,
Church Clerk.

We closed our work at Van Alstyne the last Sunday in June and came here the first of July, holding the first service last Sunday. The Lord greatly blessed the work at Van Alstyne during the eighteen months of our stay. We received into the church 166 members, and about one hundred of these were by baptism.

The work starts off well here, four additions the first day.

Cordially yours,
B. C. LAND,
Tulia, Texas.

Dr. W. A. McComb is supplying the First Baptist Church, Shreveport, La., during the month of July, in the absence of Pastor M. E. Dodd, who has gone to the Baptist Congress. Last Sunday (July 1st) was his first day and the attendance was large. Eleven hundred in Sunday School. At the morning hour four grown people joined the church, two of them, men, for baptism, who were baptized at the night service. At night another man joined, making five accessions during the day. This is considered one of the most active and wide-awake churches in the entire country.

Prohibitive Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Superintendents' Conference

The conference of state Anti-Saloon League Superintendents and the officers of the Anti-Saloon League of America which assembled in Westerville, Ohio, June 26-28, was in every respect equal to any ever held, and in some respects excelled any former one. First, the national officers were all present. Second, forty-six of the forty-eight states were represented each by one or more men. The two states not represented were Florida and Louisiana, both having valid excuses. Third, the enthusiasm reached a very high point. To these groups were added nearly a dozen of the ablest men in the nation, members of the Executive Board of the Anti-Saloon League of America. It is very seldom that one looks upon a body of abler men. They represented nearly every honorable calling in life.

The information, inspiration and suggestions offered by the meeting were in a high degree inspiring and helpful. Evidently the superintendents went away with a better morale and a stronger determination to fight the battle to a finish. All of us felt that the battle is just about half over. The legislative work is fairly well done in the nation and in most of the states; but the job of enforcing this fine body of legislation is now on in earnest. All felt that our activities as prohibition workers must be accelerated.

From most of the states came the word that convictions of law-violators are becoming more and more easy. But regrets were expressed by most of the states that in too many instances fines were entirely too small for the offenses, and that most Governors seemed altogether too free in exercising the pardoning power. Evidently taking the country as a whole law-enforcement is on the increase.

The conference resented the affront of Al(c)ohol Smith of New York in even hinting that he might be a candidate for the presidency of the United States on the Democratic ticket. The Democrats in the conference deeply felt the humiliation put on the party by Mr. Smith's actions, and went on record as repudiating him, declaring that the Democratic party could not support him, and expressing the hope that his name might never be so much as mentioned in the Democratic convention. The conference felt that for an avowedly wet man to ask the support of Democrats, or anybody else as for that matter, for the presidency would be treason.

Doctors Oppose Wine and Beer

The liquor men made a persistent effort to pass resolutions at the recent session of the American Medical Association, at San Francisco, declaring that it was not within the prerogatives of any congress or legislature to restrict any physician in the kind and quantity of remedies

to be used on his patients. They meant to say that no law-making body had the right to say that physicians should be restricted in the kind and quantity of liquors they chose to use in their practice. Partly, at least, by the prompt and united efforts of the state Anti-Saloon League superintendents then assembled at Westerville, Ohio, the liquor plans were thwarted and righteousness prevailed.

A bill intended to repeal prohibition laws has been introduced into the Georgia legislature. It is thought that this action will prove a fiasco and will soon be over, and Georgia's prohibition laws will remain as they are, or perhaps be strengthened.

Several men were convicted at the last circuit court in Vicksburg and sentenced to imprisonment. Strong pressure was brought to bear, causing the sentences to be suspended. But when the whole matter was presented to the Governor in its proper light, he revoked the suspensions, and the men are now serving their terms in prison.

There is a clear-cut and harmonious agreement between the Anti-Saloon League of America and the National Woman's Christian Temperance Union. There ought to be such an agreement between these two organizations, not only for the sake of harmony and good fellowship, but also and especially for the sake of efficiency in the work whose objectives we are thoroughly agreed upon.

It has usually been customary in our democratic form of government for the minority to gracefully yield to the majority and in most cases to become loyal to the legislation and policy of the majority. John Randolph opposed the Constitution of the United States when it was first drafted; but, after it was adopted he became its strong supporter. The whiskey element is almost hopelessly in the minority. It fought the Eighteenth Amendment viciously before the ratification, and reversed all precedents in continuing its fight after ratification. The liquor business has always been lawless, and, when declared by the laws of the states and the nation an outlaw continues to fight our flag.

Ambassador Harvey is quoted by the *Financier* of London, as saying: "There is no doubt that the ship liquor difficulty will eventually be solved by the American Government in a sensible agreement with the British and other foreign governments." Probably this is true but it must be remembered that the major grievance is that of the American people. The comity of nations does not exist solely for the benefit of European countries.

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MEETING DATES OF THE ASSOCIATIONS

Date	Association	Church and Location
Aug. 29th	Tipah County—Harmony, ½ Mi. W. Walnut.	
Sept. 4th	Carroll County—Centreville, 12 Mi. SW. Carrollton.	
Sept. 5th	Benton County—New Hope, 12 Mi. W. Falkner.	
Sept. 5th	Grenada—Providence, 10 Mi. W. Grenada.	
Sept. 5th	Yalobusha County—Lego, 10 Mi. E. Oakland.	
Sept. 5-6	Columbus—Border Springs, 6 Mi. from Steens.	
Sept. 6-7	Alcorn County—Liberty Hill, 5 Mi. from Glens.	
Sept. 6-7	Lee County—Pleasant Valley, 3 Mi. W. Belden.	
Sept. 7th	Gulf Coast—Long Beach.	
Sept. 7th	Lebanon—Green's Creek, 3 Mi. NE. Hattiesburg.	
Sept. 7-9	Marion County—Bunker Hill, 10 Mi. N. Columbia.	
Sept. 11th	Cahoon County—Rocky Mount, 7 Mi. NW. Vardaman.	
Sept. 11th	Deer Creek—Belzoni.	
Sept. 11th	Judson (L. M.)—Friendship, near Saltillo.	
Sept. 11th	Lafayette County—Union Church, 4 Mi. W. Taylor.	
Sept. 11th	Monroe County—Amory.	
Sept. 11th	Pasola County—Longtown, 10 Mi. W. Como.	
Sept. 11th	Postotoc County—Shady Grove.	
Sept. 11th	Union County—Zion Hill, 8 Mi. N. Blue Springs.	
Sept. 12-13	Coldwater—Center Hill, 7 Mi. NE. Olive Branch.	
Sept. 13th	Prentiss County—Baldwyn.	
Sept. 13th	Okfuskeba County—Center Grove, 5 Mi. E. Maben.	
Sept. 15th	Mt. Pisgah—Ephesus, 5 Mi. NE. Forest.	
Sept. 18-19	Montgomery County—Scotland, 3 Mi. SE. Winona.	
Sept. 19th	Bart Springs—Louni, G. M. & N. Ry.	
Sept. 19th	Delta—Itta Bena.	
Sept. 19th	Lauderdale County—New Hope, 10 Mi. S. Meridian.	
Sept. 21st	Jeff. Davis County—Hepzibah, 4 Mi. E. Arm.	
Sept. 22nd	Red Creek (L. M.)—Antioch, 5 Mi. W. Gulfport.	
Sept. 24th	Marshall County—Pleasant Grove (Red Bks.), on Frisco.	
Sept. 25-26	Jones County—Lowrey Creek, 14 Mi. W. Ellisville.	
Sept. 26th	Rackin County—Mispah, 5 Mi. S. Pelahatchie.	
Sept. 26-27	Zion—Philadelphia, 18 Mi. NW. Eupora.	
Sept. 28-30	Pearl River County—New Palestine, 2½ Mi. W. Picayune.	
Sept. 30th	Lawrence County—Arm, G. & S. I. Ry.	
Oct. 1-2	Choctaw County—Weir, on I. C. Ry.	
Oct. 3rd	Scott County—Branch, 11 Mi. NW. Morton.	
Oct. 3rd	Webster County—Mantee.	
Oct. 4th	Pike County—Johnston Station.	
Oct. 5th	Franklin County—Eddiceton, on M. C. Ry.	
Oct. 5th	Walsh County—Magee's Creek, 5 Mi. SE. Jayess.	
Oct. 6th	Land Mark (L. M.)—New Home church, 8 Mi. Magee.	
Oct. 6th	Liberty—Pleasant Grove, 8 Mi. NE. Quitman.	
Oct. 6-8	Okfuskeba—Mt. Nebo, 6 Mi. NE. Duffee.	
Oct. 9th	Madison County—Madison.	
Oct. 9th	Tishomingo—Belmont.	
Oct. 9th	Winston County—Calvary, 5 Mi. W. Louisville.	
Oct. 9th	Simpson County—Antioch, 5 Mi. E. Gatesville.	
Oct. 10th	Mississippi—Mt. Olive, 15 Mi. W. Summit.	
Oct. 10-11	Hinds County—Clinton.	
Oct. 10-11	Newton County—Rock Branch, 2½ Mi. E. Union.	
Oct. 10-11	Union—Bethesda, 18 Mi. E. Fayette.	
Oct. 11th	Tallahatchie County—Friendship, 7 Mi. N. Charleston.	
Oct. 11th	Riverside—Jonestown, on Y. & M. V. Ry.	
Oct. 11-12	Covington County—Leaf River, 9 Mi. E. Collins.	
Oct. 12th	Chickasaw County—Mt. Olive, 7 Mi. NW. Okolona.	
Oct. 12th	Leake County—Lena, 19 Mi. Forest.	
Oct. 12th	Tate County—Arkabutla, 10 Mi. W. Coldwater.	
Oct. 13th	Black Creek (L. M.)—Enon church, 10 Mi. Baxterville.	
Oct. 14th	Washington (L. M.)—Mt. Pisgah, 20 Mi. NE. Lucedale.	
Oct. 16th	Cosiah County—Pleasant Hill, 22 Mi. W. Hazlehurst.	
Oct. 16-17	Holmes County—Harland's Creek, 10 Mi. SW. Lexington.	
Oct. 17th	George County—Lucedale.	
Oct. 17-18	Smith County—Beulah, 12 Mi. S. Morton.	
Oct. 18	Choctaw—Little Bethel, 6 Mi. E. Shuqualak.	
Oct. 19th	Greene County—Avera, on G. M. & N. Ry.	
Oct. 19th	Kosciusko—Samaria (McAdams), on I. C. Ry.	
Oct. 19th	Lincoln County—Pleasant Hill, 4½ Mi. E. Bogue Chitto.	
Oct. 19-21	Neshoba—Pearl Valley, 10 Mi. NW. Philadelphia.	
Oct. 20th	Itawamba County—Salem, 11 Mi. S. Belmont.	
Oct. 24-25	Clarke County—Quitman.	
Oct. 25th	Senflower—	
Oct. 25-26	Wayne County—Mt. Zion, 4 Mi. SE. Winchester.	
Oct. 26th	Kemper County—Blackwater, 6 Mi. S. DeKalb.	
Oct. 29th	New Choctaw—Canaan, Edinburg.	
	Yazoo County—Bethlehem, 15 Mi. E. Yazoo City.	
	Pearl Valley—Mineral Springs.	
	Perry County—	
	Bethel (L. M.)—	

NOTE:—

Please look over the above list of meeting dates of the associations and supply any information needed, and also look for errors and report same to N. T. Tull, Jackson, Mississippi. Please do this at once so that corrections may be made in the next publication.

Teacher: "Sammy, in the sentence, 'I have a book,' what is the case of the pronoun 'I'?"

Sammy (promptly): "Nominative case."

Teacher: "Next boy, tell me in what case to put the noun 'book.'"

Next Boy (thoughtfully): "Book-case."

To the White Democratic Voters of Hinds County, Mississippi:

I hereby announce myself as a candidate to the office of Representative in the Lower House of the Legislature of Mississippi in the August primary. I want to say to the individual voter that I solicit your support, and if you elect me to this important office I will give my time and talents to further the best interests of this great county and great state.

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By R. L. Breland

Notes and Comments

The sympathy of all goes out to Brother and Sister Floyd Gressett and Brother and Sister Willie Harris, of Oakland church, Newton county, because of the death of their dear little babies that died recently. May the Lord comfort them in their grief.

Prof. Latimer of Mississippi College was in Philadelphia the 4th of July and succeeded in rounding up a fine boy or two for the dear old college. Let the good work go on.

The Sunday School Normal will begin at Mt. Sinai, Neshoba county, the third Sunday in July for a five days session. Prof. McDaniel, of Clarke Memorial College, and Miss Hazel Breland, of Philadelphia, are to teach classes in the school.

The revival season is here with we preachers in the rural districts. It is a great season of the year with us. It is a season of hard work, but much joy and Christian fellowship bring us much rewards. May this be the best year in all the history of our church work. Pray to that end.

I notice that one of the candidates for Governor in our state has the courage to speak out against evolution and made the statement that, if elected, he will do all in his power to put the "monkey lovers" out of our state schools and to eradicate the "monkey teaching" out of the school books. Good for him.

I regret very much indeed to learn that Rev. A. N. Thomas, of near Philadelphia, has been advised by his physician that it is necessary for him to undergo an operation for gall stones. Brother Thomas is a very busy man, serving many churches in this and adjoining counties, and is doing a good work for his Master. May he soon be back on his work again.

The Glorious Fourth

It seems that the Fourth of July does not mean as much in the present day as it did when I was a boy. Scarcely a fourth passed then but there was marching, speaking on the meaning of the day and many patriotic expressions, but now, while there are usually picnics a plenty, the patriotic air is absent. Usually no speaking along patriotic lines, no marching, no patriotic displays.

This fourth I attended a picnic, but not one patriotic evidence did I see. Not a flag was displayed, not a speech was made, no one said one word that indicated that we were celebrating the 147th birthday of the greatest nation on earth, the dear old U. S. A. Ball games and silly chatter were the order of the day. If things continue as they are now going the "Glorious Fourth" will soon lose all its meaning to young Americans. Suppose next year that we have an old-time Fourth of July, with drums beating, children marching and patriotic speaking. What say ye?

As I arose from my bed on this day the vision of July 4, 1776, met my eyes. I saw 56 men in deep meditation and solemn gathering. Patrick Henry had closed his great speech with the words, "Give me liberty or give me death". Ben Franklin had just made the remark: "We must all stand together now or hang separately later". The roll was being called and the vote was being taken on the passage of the Declaration of Independence. It was a solemn hour. Finally the last name was affixed to the history-making document. The signal was given that the "die was cast" and the old sexton began to ring the liberty bell which tolled the news to the country-side that the patriots had decided "for liberty or death". There was great rejoicing and a grim determination to win or die.

This was a great day in the history of the world. The first republic was born and liberty of conscience took new life. So let us not forget the Glorious Fourth, the birthday of liberty.

LEBANON ASSOCIATION RALLY

W. M. U. Rally of Lebanon Association, Petal, Miss., June 27, 1923.
Song—Jesus Calls Us.
Devotional—Tim 4:12-16. Mrs. J. L. Johnston.

Prayer—Rev. J. M. Derrick.
Welcome—Mrs. H. K. McLeMore.
Response—Miss Ruth Riley.
Song—Loyalty to Christ.
Reports from W. M. S. and Auxiliaries.

Message—Mrs. W. J. Pack, Laurel Young People's Counselor of 5th District.

Adjourn for noon hour with prayer by Mrs. Ellis of Fifth Avenue Church.

1:30—Song, Come Thou Almighty King.

Prayer—Rev. J. N. Miller, Lumberton.

Mission Study for Young People by Mrs. L. G. Gates of Laurel, District Officer.

Mrs. C. M. White led a prayer for the Young People's Leaders.

Mrs. W. J. Pack, of Laurel, Young People's Counselor, brought us a splendid message, impressing on the hearts of our women the "call" to service through our Young People.

The morning session was concluded by prayer by Brother O. P. Estes.

The afternoon session opened at 2 o'clock.

Prayer was led by Mrs. W. G. Collins.

A demonstration of a Sunbeam Band was given by a number of Sunbeams, with Mrs. L. F. Tyler as Leader.

A song was then given by Mrs. Blackman (Picaune W. M. S.'s oldest member) which she learned 60 years ago.

"The Littlest Rebel", a Reading, by Hazel Davis.

Mrs. Champlin, Vice-President of the Fifth District, gave us a very helpful address on the work of the W. M. U. in this district.

New Palestine entertains the District Association next quarter, which takes the place of the Associational Rally.

Mrs. W. J. Pack led the closing prayer.

MRS. MARVIN CURTIS,
Secretary Pro Tem.

SOUTH MISSISSIPPI BAPTIST ASSEMBLY

I have just read in that paper that familiarizes our people with the work of the denomination and enlists (or endeavors to do so) their sympathy and co-operation in every phase of the work, that Brother W. T. Lowrey has called off the Baptist Assembly at Blue Mountain this summer.

Now I have said in this same paper that no pastor within a hundred miles of Hattiesburg can afford to miss the South Mississippi Baptist Assembly, and for this year will double the distance. I have also said I get more out of the Baptist Assembly than I do out of the Southern Baptist Convention. The Lord willing I will be there. Will you meet me there?

W. H. PATTON.

Shubuta, Miss.,
July 4th, 1923.

We have set July 18th for the initial meeting of the Coahoma County Men's Missionary Movement. We have one of the speakers secured, Jacob Gartenhouse, and think we have the other. We want two good speakers each time and hope to make it one of the big things of the state for the Lord's glory.

D. A. McCALL.

The meeting at Goss closed Friday at noon. Brother C. H. Mize is the pastor. W. R. Cooper assisted in the meeting. Large crowds were in attendance each service. Five additions to the church were one of the evidences of a great meeting. The pastor is a constructive man and so is his work and we predict for the church a bright future.

I have just finished my second year as pastor of Columbia, and some of the results are: In membership the church has received 385 into the church, 249 by baptism; all debts cleared away; the Sunday School has qualified the third time for the A-1. Last Sunday was our first day on the third year, and we received thirteen, nine of whom were for baptism, and baptized one, making fourteen the first day of the third year.

The church just closed a two weeks training school wherein almost a hundred received diplomas and seals.

In the work,
W. R. COOPER.

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LABOR SITUATION

Babson Encouraged by Change in Labor's Attitude

Wellesley Hills, Mass.—Roger Babson today states that there is nothing for business men to fear in the present reported demands of labor.

"A few months ago I was disturbed at the attitude of labor—especially labor in the building trades," says Mr. Babson. "Wages had only been partly adjusted, following the abnormally high wages during the war, when the 'business posters' turned the tide and prevented any further adjustments. It was unfortunate for all concerned. I say 'all' because when the adjustment in wages stopped, the reduction in the cost of living also stopped. Wage workers gain nothing by simply getting more money in their pay envelopes when it is offset by higher living costs. They can gain permanently only by producing more goods. Wage workers are enjoying better living conditions today—not so much because of their labor unions—but because of improved machinery, better management and the reduced cost of manufacturing. What labor needs is a adjustment in the cost of living, the terms of food, clothing and shelter. This can never be brought about by raising plasterers to ten dollars per day. The higher wages in the building trades, the higher rents are, and no one—but the tax collector—gains anything through the rise in wages. This has been the situation during the past few months.

"There is today, however, a change for the better in the attitude of labor," says Mr. Babson. "This has been very evident during the past two weeks. Labor leaders are now better posted in the fundamentals of economics than they used to be. The able labor leaders see the dangers of getting into another inflation of wages and prices before the present area of business readjustment is completed. Today the inflation of 1916-1920 has only been 60% related. The wisest labor leaders see this and are putting on the brakes. They themselves are glad to have some of the proposed building programs suspended. Yes, the labor situation looks much better today than it has for many months. There should be no more radical advances in wages until the remaining 40% of the deflation is eliminated and until we are again in a permanent period of prosperity.

"This means that business men should make no further wage advances except to even up and equalize certain departments. Employers should quit competing with one another for wage workers. Employees should seek to produce more, in order to get more in food, clothing and shelter for their weekly wage. This was the attitude of all during 1921 and 1922; but during the first four months of this year, many employers and wage workers lost their heads. This is one reason for the recent temporary stock market slump. But both employers and wage workers have again come to their senses. At least labor conditions in most sec-

tions and most industries are better today than they have been during the past four months. In the meantime business is still holding up at 5% above normal as indicated in the Babsonchart and the man who is doing a legitimate business—without speculating in either stocks or commodities—has nothing to fear."

SOME DO'S AND DONT'S

The Womans Press recently published a little book entitled "Do's and Dont's for Business Women". Its author is Helen Frances Thompson. She is reference librarian in the Yonkers Public Library, which does not matter particularly. What matters is that she has a lot of uncommon common sense which she puts at the disposal of working girls. If every woman in America who works for a living would read this book we should witness the dawning of a new day of efficiency and happiness in the business world.

The following advice is given and amplified with telling illustrations: Be honest, be friendly, be systematic, be loyal, be thrifty, be kind, be impersonal, be a good listener, be thoughtful, be conscientious, be prepared, be generous, be far-sighted, be tactful, be enthusiastic, be natural, be observing, be gracious, be game, be self-confident, be on time, be courteous, be tolerant, be a discoverer, be concise, be able to concentrate, be attentive, and be adaptable.

When it comes to the "dont's" the author gives such advice as this: Don't hurry, don't waste time, don't neglect to play, don't wear a solemn face, don't spurn the bottom rung, don't neglect trifles, don't be colorless, don't be a rolling stone, don't be too positive, don't be loud, don't be moody, don't talk too much, don't whine, don't work backwards, don't "guess", don't be grouchy, don't get rusty, don't dabble, don't forget, don't neglect your opportunities.

Still other good advice is as follows: Let your appearance be attractive, keep your shoes well polished, keep your hands and nails clean and attractive, use your brains, guard your tongue, watch your voice, have high ideals and respect them.

We have high respect for working women. For thirty years we have been intimately associated with such women and we have found personal refinement, social culture, and exalted character the rule rather than the exception. We have known many women who were largely efficient along the line of their chosen work, so efficient indeed that in the race of life they have left really capable men far behind. But into the ranks of our cultured and efficient women workers are being poured great hordes of uneducated, unrefined and inefficient girls. These gum-chewing, loud-mouthed, gaudily-dressed, half-grown girls sometimes develop into strong, capable, cultured women; but too frequently after becoming the victims of hideous vice, they become the peril of civilization.

There are all sorts of societies, associations and guilds that are seeking first to safeguard and then to help to bigger things the multitude of girls whose home life pro-

vides them little protection and less of inspiration. We hope sincerely that our churches are not neglecting the opportunity afforded by present day conditions. Are we taking care of the young girls in our Sunday Schools and churches? Are we seeking to surround them with ennobling influences and are we urging them to enter the open doors to bigger and better things?

Our working women of quality and culture and character ought to be able to do much for their less fortunate sisters. Their contacts give them great opportunities. We know that the noblest service is often the least appreciated, and we can well imagine the contemptuous toss of the head with which many girls would greet any efforts on their behalf by their more cultured and refined sisters. Of course if one assumes an attitude of superiority and is condescending and patronizing, all effort will be wasted. A good woman can find the way to the vulnerable spot in the heart of that poor, ignorant, vulgar girl, and that girl probably has in her the making of a noble woman.

We started out merely to say a good word about a useful book, and we have drifted on as we have thought of the multitude of working girls who need not only good advice, but loving kindness and thoughtful ministry. They need "the do's and dont's" of this book, but they need infinitely more. They need the church of Christ with all its loving, refining, ennobling influences. Some churches, such as Ruggles street, Boston, are doing a mighty work among working women.—Watchman Examiner.

TO THE READERS OF THE BAPTIST RECORD

Do you believe that the Bible should be taught in a non-sectarian way in the public schools?

Do you believe that all teachers who teach in the public schools should be believers in the inspiration of the Bible and the deity of Christ?

Do you believe that all theories known to be contrary to the teachings of the Bible should be eliminated from the text-books of the public schools?

Do you believe that the time has come when believers in the inspiration of the Bible should assert their rights in an organized way?

I want every reader of this paper to write me a letter on the first possible mail and give me their answer to the above questions. Please don't fail to write me at once, as this is a very important matter.

Yours for the good of the rising generation,

REV. G. W. GEAN,
Halls, Tenn.

The mistress asked the maid of all work what was the matter with the cuckoo clock, since it had not been heard all day. "Well, mum," said Mary, very reluctantly, "there has been a strange cat around the kitchen, an' maybe the poor bird's afeared to come out."—The Junior Christian Endeavor World.

IN MEMORIAM

Mrs. James F. Jones

On Wednesday morning, June 27th, death visited the home of Mr. James F. Jones, of Prentiss county, and broke that sacred home circle, by taking away Mrs. Jones, the wife of Mr. Jones and mother of their six children.

Mrs. Jones was born October 17th, 1879; professed faith in her Lord at the age of fourteen years and joined the Methodist church. Seventeen years later she joined the Gaston Baptist Church, and for the remainder of her life, which was twelve years, was a faithful and prized member of that church.

Her relatives and friends miss her, but we are rejoiced to think of what she has gained by going. John said, —Rev. 14:13,—"Blessed are the dead who die in the Lord." Christ said, —John 11:25,—"He that believeth on me, though he die (Physically) yet shall he live (Spiritually)."

May God comfort the bereaved ones and let His blessings rest upon them.

Her pastor,
O. H. RICHARDSON.

Mrs. C. G. Hammett

Mrs. Carrie Griffing Hammett died July 1st at the King's Daughters Hospital, Greenville, Miss.

She is survived by thirteen children, two sisters and a brother.

She was a member of the First Baptist Church of Vicksburg and lived a beautiful Christian life.

May God's richest blessings rest upon her bereaved loved ones in these trying hours and comfort them in their deep loss.

A FRIEND.

B. E. Stuckey

June the 4th, 1923, Berry Estes Stuckey suddenly came to his death, when he lost control of the car he was driving, which ran off a bridge near his home at Mt. Creek, Rankin county. He was the oldest son of a family of ten children, the family of Carl E. and Florence Laird Stuckey. Berry was not quite 20 years of age, and yet he had taken his place in the church and community. In that we miss him. He had been a faithful member of the church, the Sunday School and B. Y. P. U. for five years. His love for home, father and mother and brothers and sisters was beautifully tender. I have never beheld more beautiful tokens of love and expressions of sympathy than was shown by the boys and girls of his Sunday School class at the burial of the body. The suddenness of his death brought a shock of grief to the family that only the Holy Spirit can comfort. God's grace and love comfort you, is the prayer of one who loved him and you.

S. T. COURTNEY,
Pastor Mt. Creek Church.

John F. Long

Brother John F. Long was born on June 4th, 1862. He departed this life April 26, 1923. He was married to Sarah A. Temple July 25th, 1886.

RIAM

J. Jones morning, June e home of Mr. rentiss county, d home circle, Jones, the wife other of their

n October 17th, a in her Lord een years and church. Sev- she joined the h, and for the fe, which was a faithful and t church.

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A FRIEND.

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His love for mer and broth- autifully ten- d more beau- d expressions shown by the Sunday School he body. The th brought a e family that can comfort. comfort you, who loved him

RTNEY, eek Church.

ng was born departed this was married ly 25th, 1886.

Twelve children were born in this family, one having died in infancy and one in the World War in France. He joined Providence church, Franklin county, years ago. He united with Thompson church by letter August, 1921. During his connection with us he was a regular attendant and manifested great zeal for God in witnessing for Christ. He often expressed himself in speaking in prayer meeting. He regretted not doing more for the Lord, and if he had his life to live over he would live a different life, inasmuch as he confessed Christ here, we hope he will be confessed before Christ and the holy angels. May the comforts and blessings of God rest upon his bereaved children and grandchildren, is our prayers.

D. W. FORREST,
J. A. MOORE,
N. E. EDWARDS,
Committee.

Mrs. Mary Mikell

Resolutions on the death of Mrs. Mary Mikell by the W. M. S. of Calvary Baptist Church at Silver Creek, Miss.:

Whereas, our sister, Mrs. Mary Mikell, for many years a faithful member of this society, has been called to lay down the cross for the crown; therefore be it resolved:

First, That we appreciate her long term of service and her interest in the work even when the infirmities of age prevented her attendance at the meetings.

Second, That we emulate her example of piety and fidelity to duty.

Third, That we extend our sympathy to her loved ones with a copy of these resolutions.

Fourth, That these resolutions be spread upon our minutes and a copy sent to the Baptist Record and one to Lawrence County Baptist Missionary for publication.

MRS. J. Y. MIZE,
MRS. B. S. WALLER,
MRS. R. L. LONGINO,
Committee.

Mrs. Mary Ruth Blass

Sister Mary Ruth Blass (nee Motley) departed this life June 25, 1923, in the hospital at Laurel. She had been operated on for appendicitis and was thought to be recovering nicely, but died very suddenly. She was the wife of Brother Warrenton Blass of Beulah church, Newton county, to whom she was married February 18, 1923. She was a good Christian girl, was baptized by the writer eight years ago. She was born August 28, 1898. Hers was indeed a sad death,—so young, death unexpected, just recently happily married—so she leaves a heart-broken husband, father, mother and brother, with whom we sympathize deeply. May the Lord comfort every one with the thought that they will soon meet dear Mary again where no tears or sorrow ever come.

R. L. BRELAND.

Mrs. Frances Storms

On June 5, 1923, the cold hand of death called Mrs. Frances Storms into the world beyond. Mrs. Storms professed faith in Christ and united with the Friendship Baptist church many years before her departure.

She came to Heuck's Retreat in 1920. She suffered much during her sickness, bore it in the spirit of her Master. On June 6, her body was laid to rest beneath a wreath of flowers in the Brookhaven cemetery to await the time of its resurrection.

Mrs. Storms was an affectionate wife, a kind and tender mother and a sympathetic friend. She was loved most by those who knew her best. We commend her friends and heart-stricken relatives to the same Lord she loved and served.

Whereas, it is God's hand that hath afflicted us, and His hand that leadeth us.

Resolved, first, That we bow in loving submission to is holy will.

Resolved, second, That we assure the grief-stricken husband and son that this their greatest sorrow is lovingly shared with them by the membership of this church, and that in humble petition we beg the Great Comforter not to leave them comfortless but to whisper to them in their loneliness the beautiful words of Love and Life eternal.

Resolved, third, That these resolutions, our tribute of love to her sacred memory, be spread upon the church record, a copy be furnished the Baptist Record and her family. COMMITTEE.

YAZOO COUNTY S. S. CONVENTION

I am very anxious to enlist the interest of every pastor and every church in Yazoo county in our Sunday School Convention which meets in Bentonla on the fifth Sunday in July.

The Baptist churches of Yazoo county are not realizing in the fullest measure the blessings to be accrued from the proper utilization of present day opportunities. We have but two resident pastors. Several churches are pastorless and have no preaching services. Some of these last mentioned and others being served by non-resident pastors do not attempt Sunday School work. Then our Sunday Schools where maintained are, for the greater part, poorly organized and even more poorly taught. The first thought of the Yazoo County Baptist Sunday School Convention is better teachers, better Sunday Schools, better churches. With united effort these ends may be attained.

Allow me then, again, to request Yazoo churches and their pastors to give their hearty co-operation.

Very sincerely,
A. BENJ. KELLY.

SALLIS

We have Brother H. B. Taylor with us in a ten days meeting at Sallis. The meeting is going fine. We are having splendid crowds, good interest and great soul stirring pungent gospel messages. To hear Brother Taylor is like reading the apostle Paul. I am sure when measured by scripture he is one among the greatest preachers in Israel.

We have many difficulties facing us, and earnestly desire the prayers of all the brotherhood.

Sincerely,
W. S. LAND.

Rev. G. W. Riley of Clinton will begin a meeting on next Sunday at Learned with Pastor R. A. Langley. This is the home of the beloved Rev. P. A. Harmon. Special prayers are asked for the meeting.

Rev. G. W. Riley of Clinton will hold a "Sing-Song" and Bible Reading revival meeting at Spring Hill with Pastor H. C. Joyner of Hazlehurst, beginning fifth Sunday in July. The pastor and people are expecting a great time.

BIBLE READINGS

Rev. G. W. Riley of Clinton has just finished a revision of a line of Bible Reading on Stewardship and Tithing, the Holy Spirit, the Sin Against the Holy Spirit, the Blood, the Devil, Hell and Its Woes, the Final Judgment, Prayer, Faith and Repentance, which he uses in his evangelistic work. Some of the pastors say that Brother Riley's Bible Readings is one of the strongest features of his revival work. This is in accord with Isa. 55:11. "So shall my word be that goeth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please."

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J. P. WALL, M.D.

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The Voice Course is under the direction of Barbara Stoudt-Roeder of the New England Conservatory and pupil of Nicholas Douty, Clarence B. Shirley, Eleanore Potter Weirich and Charles B. Weirich. Mrs. Roeder's voice is a magnificent Lyric-Coloratura.

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There has not been a serious case of illness at the college in two years. The Mary Ross Hospital has just been opened. It is built of brick and stone, finished inside in white enamel and is fire proof in every respect. The hospital is managed by Dr. T. E. Ross, the college physician, and a corps of graduate nurses.

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